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A Church: The Church

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Definitions are essential to clear thinking, to understanding and to practical procedures. Definitions are also dangerous and deleterious to full understanding, to independent thinking and to proper development of vital ideas and movements. A definition ought to include all the essential factors of the thing defined and no merely incidental elements.

Definitions are very useful for starting points for learners and workers in the field of the things defined. Everyone who becomes a student and an actor in any institution or movement is under obligation not merely gratefully to receive the handed over (traditional) definition but to give to the definition personal scrutiny and to appropriate it only as it defines for him the living realities of the subject.

We have a well-established traditional definition of a church: "A congregation of baptized believers in Christ, worshipping together, (voluntarily) associated in the faith and fellowship of the Gospel; practising its precepts; observing its ordinances; recognizing and receiving Christ as their supreme lawgiver and ruler; and taking his Word as their sufficient and exclusive rule of faith and practice in all matters of religion." In the South we usually abbreviate this, omitting some of its significant phases. This definition approaches the church as an institution. It undertakes to define what is a church. Prior to the *what*, for accurate thinking and experience we need to ask *why* is a church. What anything is should be determined by what it is for. In conferences

extending through a number of years with representatives of various denominations, seeking to define and to understand the church, I came into the depressing realization that almost wholly they were trying to define and describe an institution. After a time I suggested that it was important to seek a functional definition of the church. Upon reflection and research I saw that Baptist books and confessions use the same approach with few, but notable exceptions. The institution ought to be the instrument of the purpose of the church. The institution and the organization ought to fit the function, to be adapted for and adjustable to the designs and uses of the church as an instrument of the spirit and purpose of the Christian gospel and the Christian movement in history and in the life of humanity.

It is never possible to put into any definition all that the thing defined involves and implies. Definition can only be a skeleton. Its flesh and form involve much more than the bones, their framework and their adjustment. The church has a background, in the purpose of God and in the history of His redeeming movement in the course of history. It also has a context in the living age, in the social environment in which it exists and functions. It has also a future which will set its task, influence its form and modify its outlook. The historical environment both influences and is influenced by the church. It is the ideal and the duty of the church to exercise a determinative influence on the course of history.

It is confusing and often very deplorable to find the term church almost universally employed outside Baptist circles, and to a considerable and growing extent among Baptists, with a variety of connotations. This is particularly true in the vocabularies of the advocates and in the official documents of the ecumenical movements. In these vocabularies the common New Testament use of the term, to signify a single organized local body of Christians, is rare. In connection with the formal setting up of the World Council of Churches a group of Anglican leaders brought forward a document in which it was explicitly stated that the word church in the phraseology of the World Council was em-

ployed in a sense not found in the New Testament. No one denied this statement. Yet it was rejected officially. I saw no explanation of this rejection but it is easy to see that its admission might embarrass much of the discussions and decision.

There is no need in this paper to state the facts concerning the use of the term church in the New Testament. For Southern Baptists this has been done with faithfulness, clarity and finality by a number of our brethren. We may mention particularly Dr. George W. McDaniel in his "The People Called Baptists," and much more briefly but fully by President Sampey in a paper read at the Atlanta Baptist World Congress and widely distributed in a pamphlet. There is, of course, difference of opinion among us concerning a few specific uses. The chief examples are Matthew 16:18, Acts 9:31, to be compared with Galatians 1:22 and 1:13. In addition we have to recognize that the use of the word church in Ephesians and Colossians, even though it would seem to be perfectly clear as signifying the universal spiritual Body of the Christ, was taken by Dr. J. M. Frost in his widely popular book about the church as signifying "the local church." The influence of the Sunday School Board's publications and propaganda has made this local reference to be the very common view in the speech of Southern Baptists. It may almost be said to be the official Southern Baptist program to speak of the church only as indicating the local organization. However, this is a development within the last 50 years, and is a by-product of the Whitsitt controversy.

The oldest generally accepted Baptist confession of faith is "The London," 1689, reproduced with slight modification as "The Philadelphia" confession, first formally published in 1742, but clearly accepted at least from 1716, probably from 1707 when the association was formed. This confession approaches its definition from the standpoint of the universal, spiritual Church "which," it says, "(with respect to internal work of the Spirit, and truth of grace) may be termed invisible." The confession introduces its several items concerning the organized, local church by this item: "2. All

persons throughout the world, professing the faith of the Gospel, and obedience unto God by Christ, according unto it; not destroying their own profession by any Errors evert-ing the foundation, or unholyness of conversation, are and may be called visible Saints; and of such ought all particular Congregations to be constituted."

Then after emphasizing that all the churches are "subject to mixture and error," and repudiating all leadership of the Church save that of the Lord Jesus Christ, the confession holds that "5. In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the World unto himself, through the Ministry of his word, by his Spirit, those that are given unto him by his Father; that they may walk before him in all the ways of obedience, which he prescribeth to them in his Word. Those thus called he commandeth to walk together in particular societies, or Churches, for their mutual edification; and the due performance of that public worship, which he requireth of them in the World.

"6. The Members of these Churches are Saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ; and do willingly consent to walk together according to the appointment of Christ, giving up themselves, to the Lord and one to another by the will of God, in professed subjection to the Ordinances of the Gospel."

There are several items defining the nature and functions of a church and of its members. After this, two items of the long article take up the matter of the interrelations and intercommunion of the churches. Thus: "14. As each *Church*, and all the Members of it, are bound to pray continually, for the good and prosperity of all the *Churches* of *Christ*, in all places; and upon all occasions to further it (every one within the bounds of their places, and callings, in the Exercise of their Gifts and Graces) so the *Churches* (when planted by the providence of God so as they may enjoy opportunity and advantage for it) ought to hold communion amongst themselves for their peace, increase of love, and mutual edification."

The confession then moves on to an article (XVII) "On the Communion of Saints." "1. All *Saints* that are united to Jesus Christ their *Head*, by his Spirit, and Faith; . . . and being united to one another in love, they have communion in each others gifts, and graces;

"2. *Saints* by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services, as tend to their mutual edification; . . . which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relations wherein they stand, whether in families, or Churches; yet as God offereth opportunity is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus;"

It is not possible here to go into the psychology back of this confession, essentially the same in both Great Britain and the American colonies. For special reasons growing out of conditions in New England the first distinctly American confession, written by Brown, was approved by the New Hampshire Baptist organization in 1832. It came to be somewhat widely used but "The Philadelphia" retained its dominant position. This New Hampshire confession wholly ignores the universal spiritual Body of Christ and defines church only in its local sense. Following the Whitsitt episode a campaign was promoted by Dr. B. H. Carroll, Dr. T. T. Eaton and others to displace the Philadelphia in favor of the New Hampshire confession. With one or two additions and modifications this was made the basis of the Southwestern Seminary.

Let us now return to insistence that the church should be considered first of all not in the sense of an institution but rather as an instrument of the purpose of God and in the program and plan of Jesus Christ. The recent widespread and influential studies of the Church in relation to "the Assembly of Israel" and specially of "the Remnant" is full of important suggestion in any adequate study of the church in any use of the term.

It would be illuminating and profitable, if it were possible, for us to forget our inherited and traditional ideas and come to a study of Jesus Christ in His recorded work and teachings, uninfluenced by previous ideas; and in this way to seek an answer to the question: What was His major purpose, His definite plan and His concept of the function of organization of His followers and of organization to be developed by them? It is of course well known that so far as the records go He used the term church only twice and that these uses are reported only by Matthew. Does it not at once become evident that the concept of the church did not hold the primary place in the formulation of His thinking and in the projection of His purpose? Least of all, in the teaching of Jesus, can we find any justification for emphasis on the church as "an institution." Nor, I think, can we find any justification for supposing that with the apostles and "the church" of the Apostolic ministry the organization was conceived as in any sense an end in itself. Always it was an instrument through which the followers of Jesus Christ sought to fulfill His purpose and His commission, into which they had been taken up by the Holy Spirit to be used as "fellow workers in the furtherance of the gospel" of which Jesus was the foundation, the founder and the fulfiller.

In my book on Ephesians I have elaborated somewhat the conception of "the Church as continuation of the incarnation of the Christ." This conception is definitely Pauline, as elaborated in Ephesians, employed in Colossians and implied in other writings of the Apostle. The Gospel of John, especially chapters 13 through 17, constitutes the convincing background of Paul's concept as not only supported by Jesus but as constituting the comprehensive hope for the fulfillment of His mission in the world. And that this hope of Jesus was the expression of the hope of His Father who sent Him into the world that the world might be saved through Him finds definite expression in Ephesians 1:15 ff. and specifically in Colossians 1:24 ff. Christ in redeemed men, who constitute His Body, is God's hope of achieving His glory in human history. God's glory is to be achieved

"in the Church and in Christ Jesus throughout all the generations of the age of the ages" (Eph. 3:20-21).

In the light of these major considerations it ought to become clear that any proper definition of the local church should deal with it in terms of its relation to the eternal and agelong purpose and method of God working for the redemption of mankind. Such definition should therefore derive its specifications from the nature and purpose of the Gospel. What are the functions of the organization for the carrying out of the purpose of the Christ? It is of great importance that we keep in mind in all this that God's purpose of glorifying Himself through history He accomplishes through a chosen people with whom He works in a covenant relation. From Abraham to Jesus the Hebrews were this covenant instrument of God, first in a general sense, then from Moses onward as a people organized as both a religious and a political social unit. Their function was to witness for God to the other peoples in the midst of whom their corporate life was placed. Then from Isaiah onward the Remnant of believing Israel was the people of the covenant and witness. When the Israel of His day refused to accept the functions of their covenant with God, just before His crucifixion Jesus passed judgment upon this covenant people and announced that 'the kingdom of God was thenceforth taken away from them and given to a people who would produce its fruits.' That people to be created by Him through new birth and faith would constitute His Church. They would be the people of the "new covenant in his blood." In them He would incorporate Himself through the Holy Spirit, would 'be with them through their witness unto all the nations unto the consummation of the age.'

Against this background we are to see the Church in the New Testament, and the churches through which this Church becomes concrete, active and effective, as the witnessing group for proclaiming the gospel of the Son of God, "unto the glory of God the Father."

The beginnings of these unit churches was achieved by the direct personal labors of Jesus Christ. That is what He

left at His ascension with the assurance that shortly He would join them again to take up the work for which He had labored "in the days of his flesh." Thus we have the first church of the redeeming Lord. Its activities, its spirit and its achievements constitute the subject matter of Acts. Its problems, its contacts, its conflicts, its achieved results, its modifying forms and its growing understanding of itself in the Lord are largely the subject matter of the Epistles. Studying actual history within the New Testament period, in the light of the purposes of the Christ as revealed in the Gospels and interpreted in the Epistles, we should be able to discern the nature of "the Church" and the characteristic marks of the churches. In the beginning in Jerusalem we have both the Church and a church.

1. First of all we find a fellowship, the *koinonia* — a group dominated by common experience, common ideals, a passion for a common work. It was a fellowship of experience. By this experience they were united in a holy fellowship. The experience of new life in Christ Jesus was the supreme fact in the consciousness and the life of all believers. By this supreme experience they were united in a holy fellowship. It was a fellowship of worship, of prayer, of loyalty to the living Lord, of mutual helpfulness in their understanding of the one Saviour and of obedience to Him. This idea of fellowship transcends the limits of the specific church and extends in "love toward all the saints," embracing "all who love the Lord Jesus Christ with incorruptible love." That is to say, all the saints constituted for these New Testament church members, the Church.

2. This fellowship of experience, worship and work was also essentially and insistently a society of evangelists. Every member of it had an experience to relate, a witness to bear, "a story to tell to the nations." All the 120 on the day of Pentecost had upon them the symbol of witness from the Holy Spirit in a tongue of flame. All "spoke with tongues," declaring in the native languages of all present "the wonderful works of God." For "all were filled with the Holy Spirit" and all "prophesied." Everyone had a share

in this inauguration of the Gospel era in which "whosoever shall call upon the name of the Lord shall be saved." This first church was thus a body of evangelists.

In answering the question of the multitudes: "What shall we do?," Peter gave as his third answer that all should "receive the gift of the Holy Spirit" and thus all be made witnesses to the saving grace of God. That was the normal expectation and experience of all Christians in the New Testament story. By regeneration they were born into membership in the Body of Christ, which the Church is. As members of this spiritual Church body each believer was baptized into Christ Jesus and entered the fellowship of one of His churches.

3. This first church and the subsequent churches as they arose were each a school of Christianity. The 120 who constituted the church on the morning of Pentecost had all been "disciples" (students) in the school of Jesus; and they had continued in His school up to this moment. They were there under a commission from their Great Teacher to go into all the world and enroll students for His school, to matriculate them by the act of baptism, and to enter His teaching faculty to instruct them in the observance of all that He had commanded. Upon receiving the three thousand additions to their fellowship, the Apostles immediately organized the converts into a school. They "continued steadfastly" in (that is, they applied-their-strength-to) the teaching of the apostles and the fellowship, in the breaking of bread (Lord's Supper) and the prayers." This school feature of the fellowship was of the utmost importance. Without it a lot of untutored, emotional neophytes might have quickly swamped and destroyed the new movement. This element of teaching constitutes a major emphasis through all the New Testament. Any Christian church is properly, characteristically and inevitably a school of the Christ.

4. The New Testament churches constituted bases for expansion of the Gospel in accordance with the plan and commission of Jesus and under the impulsive leadership of the Holy Spirit. The Spirit was ever working through the

churches of believers and especially through the Apostolic promotion "for the furtherance of the gospel." Paul recognizes the "partnership" of the saints in Philippi with him "in the furtherance, the defense and the solid strengthening of the gospel" (1:3-11; 4:14-16). Typical of the spirit, plan and work is also John's letter to Gaius in which he praises those who are "fellow-helpers to the truth" by 'bringing missionaries on their way in a manner worthy of God.' All the books of the New Testament were actually produced in connection with and to meet the situations created by the expanding Gospel as it came increasingly into new geographical areas, political contacts, social complications and cultural standards.

In Ephesians 4, following the seven-fold foundation appeal for loyalty to the unity of the universal Church, Paul tells of the ascended Christ bestowing gifts in the Church and in the churches for mankind. He goes on to name four functions for which these gifts fitted and enabled men to develop the growing Church in the building up of the Body of Christ in the world. These functions begin with missionaries "apostles". They go on next to the inspired interpreters of the Gospel in its expanding situations, "prophets." Then "evangelists" carry on the missionary work from the center established by the "apostles" and the "prophets," thus building up the center "church" in the natural geographic, economic and social unit. The continuing work of all these three classes of expansion agencies is developed by the permanent ministers in the local group, "pastors-teachers." These pastor-teachers came to be known as "elders," "bishops," and "presbyters." These were supplemented and aided by the work of "deacons." All of this shows how the churches were institutions for "the perfecting of the saints in the work of ministering," that is growing intelligent, consecrated, devoted and working bodies in the various communities. The churches were centers for expanding Christianity, practical organization, institutional integrity and theological interpretation.

5. While the point is not specifically mentioned by any terms in the New Testament, we seem led on to say that the churches inevitably became the institution of the Christian religion in the various communities in which they were begun and developed. They represented a new type of life and thus a new social organism within the total social life. They thus represented from the institutional standpoint, the Christian religion, just as the school, the law court, the labor and merchant guilds were the institutions of other forms of community life. From the beginning social and economic problems arose within the Christian movement. The principle of fellowship guided in the efforts to meet and solve these problems. As the Christian church came more and more to compel attention it was evident that it did not fit into the forms of pagan society. Thus the church came to be a distinctive community within the general community. Of course the church members were still members of the general community. Tensions arose between citizenship in the Kingdom of God and citizenship in the total community. It is not possible here to go into any details concerning this fact. The Epistles, particularly I Corinthians, in less measure Romans, Ephesians and Colossians, and along with these Acts, reflect the interrelations between the church and the world community and indicate the principles which guided the Christians in these matters. By impulse of the Christian principle and by necessity from the environment these churches became in a real sense autonomous social units. They had to develop both general and specific social applications of their experience of Jesus and of His teachings and find practical expression of these principles in the churches, (See I Tim. 3:14-15)

To understand the church in the New Testament era it is essential that we take account of the fact that as an organized body and a Christian social unit "the local church" in every instance included in its membership all believers in the geographic-economic-social community. Its center was the city. The Graeco-Roman world was organized around the city unit. This was true of the Asiatic world and has

continued largely so through all the centuries. How far the Christians consciously recognized this fact and adjusted their organization to it we cannot tell. It was the obvious thing to do and may have required little deliberate planning. The Christian program called for the impact of the Gospel through the church on the entire community.

Nowhere in the New Testament do we read of more than one church organization in a city community. Philemon offers an exception and suggests a method which again would be quite obvious. There was one organization with as many worship centers as the circumstances might call for. The "evangelists" would be building up new worship centers all through the city community. The Old Testament has a beautiful phrase for such a community, naming a city "and its daughters." This city community church bore the responsibility for the entire community. This is why "elders" were required "in every city." These elders obviously constituted a board of propaganda, order, planning and community fellowship. Each worshipping center, for example "the church in thy (Philemon's) house," would be expected to accept and discharge responsibility for its own normal congregation and definite membership. Yet every such unit was contained in the larger city-community church.

It is not easy for us to grasp this because in our system we exalt every worshipping unit, large or small, into absolute autonomy, with the "right" to administer its own affairs without necessary reference to any other organization. For us this is "the local church." It was not so in the New Testament. We have undertaken to cure some of the evils of this fragmentation through district associations. The Long Run Board (Louisville and its vicinity) in many respects corresponds to the elders of the church in Ephesus, Rome or elsewhere. I venture to suggest that the presbytery of the Presbyterians more nearly corresponds to the Eldership of the New Testament church. There is however this important difference: The Presbytery is itself subordinate to the Synod and the Synod is only a section of the General Assembly to which it is finally subordinate and amenable. Be-

yond the New Testament local (city community) church there was no superior body, and no general organized body was developed. The local church embodied, concretely and functionally, in its community the meaning of the general spiritual Church. But this it did under the impulse of the Holy Spirit and the constant of love for all the saints and devotion to the Head of the entire Body.

It is at this point that the churches early began to depart from the Apostolic model and to develop a concept of the territorial church superior to and dominant over the local churches. The later sectarian divisions developed into denominational churches. The upshot is that in our modern phraseology these various larger bodies dominate the concept and vocabulary of the Church. As was suggested earlier the "World Council of Churches" means a council of units which find no place in the New Testament and we are strongly persuaded no proper place in the Christian movement.

As between our fragmentation of the local church into numerous little groups as "sovereign local churches" on the one hand and the subordination of all organized Christians to one great dominant, catholic, ecclesiastical, authoritarian Church, by all means our Baptist error is infinitely less serious than the Roman Catholic evil. Between these two lie all the other forms of church organization. Within these forms two tendencies are always at work. The urge for organic unity and authoritative control is opposed by the principle of freedom and direct responsibility to God in Christ. These tendencies are expressed again as that of Divine authority working through authoritarian organization and the Divine principles working by the Holy Spirit through individual believers and combining them into working units in the various locations, on the various levels amidst all types of human life and culture.

It is here suggested that Baptists ought to have an imperious desire to understand intelligently the meaning and mission of the Church of Jesus Christ in our world, and the method and mission of the churches in the midst of the total

Christian movement. Only thus can we discharge our duty and realize our meaning for the Gospel and Kingdom of our Lord and Savior Jesus Christ in the confused order and disorder of the world. Only thus can we find a safe and sure way through the constantly increasing complexity of questions and problems arising within the Baptist fellowship as it grows in numbers and in geographical expansion as well as in social interrelations in this "one world" era.

Reckoning of Time in the Fourth Gospel

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The Fourth Gospel is the only one of the four that records the time of events other than the Crucifixion: in 1:39 it is stated that it was "the tenth hour" when the two disciples of John went home with Jesus; in 4:6, that it was "the sixth hour" when Jesus sat at Jacob's well, outside Sychar; and in 4:52, that it had been "the seventh hour" of the previous day when the nobleman's son was cured. The Synoptics limit their historical time references to the crucifixion of Christ: the third, sixth, and ninth hours.¹

As is well known, the Synoptists followed the Jewish method of reckoning the hours of the day from sunrise (6:00 a. m.) to sunset (6:00 p. m.), a period of twelve hours.² Naturally their method of reckoning time was not so accurate as modern methods, and in each case the reference only approximately indicates the time specified. Due, however, to a supposedly irreconcilable difference between John's and the Synoptists' account of the time of the Crucifixion, it has been conjectured that the Fourth Gospel did not follow the usual method of reckoning of hours, but followed a different system, identical with the modern, wherein the hours were counted from midnight and midday, such a system being variously denominated "Roman",³ "Asiatic" (i.e. Asian Minor),⁴ or both.⁵

1. Mk. 15:25; Mk. 15:33 = Mt. 27:45 = Lk. 23:44

Mk. 15:34 = Mt. 27:46.

2. Cf. the parable in Mt. 20: vs. 3 "third hour", vs. 5 "sixth and ninth hour"; vs. 6 "eleventh hour"—respectively, 9:00 a. m. 12:00 noon, 3:00 p. m., and 5:00 p. m. Cf. Jn. 11:9: "Are there not twelve hours in the day?"

3. A. T. Robertson, **Word Pictures**, vol. V, p. 299.

4. Alfred Edersheim, **The Life and Times of Jesus the Messiah**, vol. I, p. 346, note 4; Wm. Milligan and Wm. F. Moulton, **Commentary on the Gospel of St. John**, p. 17; David Smith, **The Days of His Flesh**, p. 127.

5. Alvah Hovey, **An American Commentary on the Gospel of John**, p. 127.

Before discussing the subject it should be clearly recognized that the problem is due solely to this supposedly irreconcilable divergence between John 19:14 and Mark 15:25. Were it not for this problem no difficulty at all would have been felt in attributing to the Fourth Gospel the ordinary method of counting the hours of the day. Milligan and Moulton *peres*, in their commentary on John, state it fairly: "But for [19:14] it might be natural to suppose that John, like the other Evangelists, reckons time from sunrise, an hour being the twelfth part of the (varying) interval between sunrise and sunset."⁶ And Edersheim agrees: "Indeed, St. John xix. 14 renders it impossible to adopt the Jewish mode of reckoning."⁷ Having arrived at the conclusion that at 19:14 a different system is required, proof of a sort is then adduced from the other passages, demonstrating the greater probability of this system.⁸

This being so, our attention will center exclusively upon John 19:14: "Now it was the Preparation of the passover: it was about the sixth hour." Since Mark 15:25 clearly states that it was "the third hour" when Jesus was crucified, it is felt that John cannot be using the same time system when he says that Jesus was sentenced at "about the sixth hour".

The difficulty was felt early, and various solutions were attempted. One of these was that of harmonizing the Scriptures through a change in the text: several mss. of Mark were changed to read "the sixth hour",⁹ and, conversely, the text in John was changed to read "the third hour".¹⁰ Another solution was offered by Hesychius of Jerusalem,¹¹ who

6. Milligan and Moulton, *loc. cit.*

7. Edersheim, *op. cit.*, vol. I, p. 409, note 1.

8. So Robertson, *op. cit.*, pp. 26, 61, 76; David Smith, *op. cit.*, pp. 528-9; Edersheim, *op. cit.*, pp. 346, 408, 428-9; Milligan and Moulton, *op. cit.*, pp. 17, 45, 54; B. F. Westcott, *The Gospel According to St. John*, vol. I, pp. 49, 146, 174.

9. See the evidence in Tischendorf's *Novum Testamentum Graece, editio octava critica maior*, vol. I, in *loc.*; cf. also F. J. A. Hort, *The New Testament in the Original Greek*, vol. II, Appendix, p. 27.

10. Tischendorf, in *loc.*; Hort, *op. cit.*, p. 90.

11. According to Gregory, *Novum Testamentum Graece*, vol. III Prolegomena, p. 1193, presbyter, then patriarch of Jerusalem, died 609.

solved the discrepancy by saying that Mark "plainly and unambiguously" referred to the sentence to the cross, and that the Lord was crucified the third hour from the time Pilate pronounced sentence, whereas John spoke of the hour in which they nailed Him to the cross.¹² Others expressed themselves in like manner. None of these early scribes and writers, however, who felt the difficulty, tried to solve the problem by presuming that John used a different method of reckoning time.

It has been left to modern commentators, by and large, to propose this solution.¹³ Thus Robertson asks: "Why should John give Jewish time writing at the close of the first century, when Jerusalem and the Jewish state passed away in A. D. 70? He is writing for Greek and Roman readers . . . John in Ephesus at the close of the century naturally uses Roman time."¹⁴ Unfortunately for this idea, however, the method of reckoning the hours of the day was no different from the Jewish method. It is true that the Romans counted the legal or civil day as the period from one midnight to the next, but their method of reckoning the hour of the day was the same as the Jewish, i.e. beginning at 6:00 a. m. (sunrise).¹⁵ Westcott himself, who argues that John used a different method, admits: "The Romans and Greeks, no less than the Jews, reckoned their *hours* from sunrise. But the Romans reckoned their civil *days* from midnight and not from sunrise or sunset as the Jews."¹⁶ Dods points out that "there is indisputable evidence that . . . the hours of each

12. Quoted by Tischendorf, *op. cit.*, vol. I, p. 940.

13. One exception is Dean Alford: he feels that a corruption early entered the text of John which originally read, "the third hour": **The Greek Testament**, seventh edition, vol. I, p. 897.

14. Robertson, *op. cit.*, vol. V, pp. 299, 26. Cf. his **Harmony of the Gospels**, pp. 284-287. Lightfoot, **Apostolic Fathers**, Part II, vol. III, p. 400, also speaks of "Roman reckoning".

15. Wm. M. Ramsay, "Numbers, Hours, Years, and Dates" in Hastings' **A Dictionary of the Bible**, extra vol., p. 477b: "Though the Roman legal Day began at midnight, yet the hours of the day were counted only as beginning from sunrise; and the hours of the night . . . only from sunset."

16. Westcott, *op. cit.*, vol. II, p. 326.

day were reckoned from sunrise to sunset. Thus on the Roman sun-dials noon is marked VI."¹⁷

Examples can be quoted from contemporary writers. Suetonius, the Walter Winchell of his day, writing *The Lives of the Twelve Caesars* in 119, during the reign of Hadrian, always refers to time in accord with "Jewish" usage: e.g. at the death of Julius Caesar, he states, a comet shone for seven successive days, "rising about the eleventh hour", that is, an hour before sunset.¹⁸ Josephus, writing surely "for Greek and Roman readers", in his *Life* (ch. 54) speaks of the noon meal as being at "the sixth hour."¹⁹ And Vincent quotes from Horace, first century B. C. Roman poet, from Livy, first century A. D. Roman historian, and from Aelius Aristides, a second century A. D. sophist, all of whom use the "Jewish" method of reckoning time.²⁰ As Ramsay says, "No example has ever been quoted from the ancient writers in which the hours were counted as beginning from midnight."²¹

Nor is corroborative evidence wanting from the papyri: P Oxy 523 (ii/A.D.), an invitation to dinner, is quoted in full by Milligan:²² the hour set for the meal is "the ninth hour", i.e. the fashionably early hour of 3:00 p. m.²³ Other similar invitations stipulate the same hour.²⁴ There was no such thing as "Roman" time distinct from "Jewish" time in

17. Marcus Dods, *The Gospel of St. John*, in *The Expositor's Greek Testament*, vol. I, p. 699.

18. Suetonius, *The Lives of the Twelve Caesars*, in *Modern Library* series, p. 50; cf. also p. 14 "the ninth hour", 3:00 p. m.; pp. 46 and 82 "the fifth hour", 11:00 a. m.

19. Wm. Whiston, *The Life and Works of Flavius Josephus*, p. 19.

20. Marvin R. Vincent, *Word Studies in the New Testament*, vol. II, pp. 71-2.

21. Ramsay, *loc. cit.*

22. George Milligan, *Selections from the Greek Papyri*, p. 97.

23. Cf. comments by J. H. Moulton, *From Egyptian Rubbish-Heaps*, pp. 41-3.

24. Cf. also "the ninth hour" in P Oxy 110 (ii/A.D.), 111 (iii/A.D.), 926 (iii/A.D.) 927 (iii/A.D.), P Fay 132 (iii/A.D.) - all cited by Moulton and Milligan, *The Vocabulary of the Greek Testament*, p. 138.

the first centuries of the Christian era.²⁵ "Throughout the whole Graeco-Roman world the hours of each day were reckoned from sunrise to sunset."²⁶

Another solution offered is that a system of reckoning of time identical with the modern one prevailed in Asia alone during the time John wrote the Gospel, and in support of this statement *The Martyrdom of Polycarp* (ch. xxi) is quoted. It is there stated that Polycarp was martyred at Smyrna (in 155 A. D.) "at the eighth hour". Westcott, the chief proponent of this argument, says: "This, from the circumstances, must have been 8:00 a. m."²⁷—and in this he is followed by others.²⁸

A close study of these circumstances, however, leads one to believe that exactly the opposite is true. Polycarp, according to the record,²⁹ was already in bed on Friday night when the gendarmerie arrived (ch. vii). He received his captors kindly, had supper prepared for them, and then prayed for two whole hours. The next day, "an high sabbath", he was taken to the city and led to the stadium. After his trial, announcement was made to the crowd that he had confessed being a Christian. In raging fury the crowd clamored that a lion be let loose on him, to which the Asiarch Philip, who was in charge, replied that it was not lawful, since he "had already brought the sports to a close" (ch. xii). This could hardly have been before 8:00 a. m. Polycarp was then led to a stake and martyred, and the time is recorded as being "the eighth hour". Ramsay sums up his argument of Polycarp's case by stating: "The facts show that his case was exceptional and that he did not suffer until after noon . . . Thus the one example that has been

25. Cf. Farrar, *The Life of Christ*, p. 628, not 1: "The Romans had no such reckoning"; *ibid.*, p. 173, note 1, where he states that all mankind reckoned hours from sunrise "till the fifth century, so far as we know."

26. G. H. C. Macgregor, *The Gospel of John*, in *The Moffatt New Testament Commentary*, p. 36.

27. Westcott, *loc. cit.*

28. Milligan and Moulton, *loc. cit.*; David Smith, *loc. cit.*

29. *The Letter of the Smyrneans on the Martyrdom of S. Polycarp*, in Lightfoot, *The Apostolic Fathers*, pp. 185-211; also in Eusebius, *Ecclesiastical History*, IV. xv. 3-45.

most confidently quoted to prove the existence of a peculiar way of numbering the hours in Asia Minor turns out to be an example of the ordinary custom."³⁰ Swete agrees that Westcott's contention "has been considerably shaken by recent research,"³¹ and Bernard flatly states that "the idea that Jn. follows a method of counting the hours from midnight has been shown by W. M. Ramsay to be untenable."³²

One other strand of evidence which confirms the argument that Polycarp was martyred at 2:00 p. m. is to be found in the change in the Moscow ms. of the *Martyrdom* from "eighth hour" to "ninth hour", an attempt, says Lightfoot, to make the account conform to the Gospel narrative.³³ It is at once obvious that the unknown scribe who introduced the change understood that Polycarp died at 2:00 p. m., and changed the hour so as to make it coincide with the hour of the Lord's death at 3:00 p. m.

The only other evidence adduced by Westcott is the hour of the martyrdom of Pionius in 250 A. D. "at the tenth hour"³⁴. This item, however, stands or falls with that of the hour of Polycarp's martyrdom; and again it is more reasonable to assume that the normal method of reckoning of time is being followed in this document.³⁵

Having thus ascertained that there is no evidence for the supposition that a method of reckoning time different from the Jewish method obtained in the Roman Empire, or in Asia Minor, during the first century, and that no early writer or commentator who tries to reconcile the difference between John and Mark offers this solution—the only remaining possibility would be to show from internal evidence alone that John did actually use an independent method of reckoning of time in his Gospel.³⁶ This possibility must

30. Ramsay, *loc. cit.*

31. H. B. Swete, *The Gospel According to St. Mark*, p. 381.

32. J. H. Bernard, *A Critical and Exegetical Commentary on the Gospel According to St. John*, in *The International Critical Commentary*, vol. I, p. 57, note 1.

33. Lightfoot, *Apostolic Fathers*, Part II, vol. I, p. 628, note 2.

34. *Ibid.*, Part II, vol. I, p. 721.

35. Ramsay, *loc. cit.*

36. John 1:39, 4:6, 4:52, (11:9), 19:14.

satisfactorily answer the question: Why would the author of the Fourth Gospel adopt such a method? Alone of all Gospel writers he reveals special care in the matter of time. Is it admissible to suppose that without a word of explanation he would adopt a system completely foreign to his readers? As Dean Alford pertinently asks: "Is it possible to imagine St. John . . . adopting without notice an independent reckoning of his own . . . ?"³⁷

The discrepancy between John and Mark, however, is still left unsolved. Mark says the Lord was crucified at 9:00 a. m. and John says he was sentenced to death about 12:00 noon. How are the two to be reconciled?

Elementary, of course, is the fact that the ancients were not and could not be as strict in their reckoning of time as the moderns. Ramsay states it well: "We ought not to try to make them out more accurate than they really were. Their vagueness in estimating the divisions of time must be allowed for."³⁸ They were not as time conscious as we, nor as precise in their statements as we would wish them to be. Second, it is worthy of note that the references to time in the New Testament narrative are not so much to the exact hour, as we understand it, as to the beginning of a watch, i.e. the third hour,³⁹ the sixth,⁴⁰ the ninth,⁴¹ and the third hour of the night.⁴² (The other references to time are few: the seventh hour,⁴³ the tenth,⁴⁴ and the eleventh⁴⁵). It is not so much to the hour as to a watch that the reference is made. Further attention should be drawn to the fact that these references are usually qualified by the statement "about" or "during".⁴⁶ The divergence between Mark and John is not, therefore, that of three hours, but of the begin-

37. Alford, *op. cit.*, vol. I, p. 897.

38. Ramsay, *op. cit.*, p. 476b.

39. Mt. 20:3; Mk. 15:25; Acts 2:15.

40. Mt. 20:5, 27:45; Mk. 15:33; Lk. 23:44; Jn. 4:6, 19:14; Acts 10:9.

41. Mt. 20:5; 27:45-46; Mk. 15:33-34; Lk. 23:44; Acts 3:1, 10:3, 30.

42. Acts 23:23.

43. Jn. 4:52.

44. Jn. 1:39.

45. Mt. 20:6, 9. Codex Beza adds in Acts 19:9: "from the fifth hour until the tenth" - i.e. from 11:00 a. m. to 4:00 p. m.

46. Mt. 20:3, 5, 6, 9; 27:46; Lk. 23:44; Jn. 1:39, 4:6, 19:14; Acts 10:3, 9.

ning and ending, approximately, of the second watch. The difference, then, is not so great as it would seem to be at first glance. As Ramsay says: "The third hour meant little more than 'during the forenoon'; and if an ordinary person, speaking of the third hour, were criticised and told that he should have said the sixth hour, he would probably have regarded the correction as too slight to be worth making."⁴⁷

The divergence, however, still remains. Though not so formidable as it would seem, how can we account for it? In the same manner other discrepancies are accounted for. Similar divergences with respect to other statements of fact exist between the Synoptics and the Fourth Gospel, and between the Synoptics themselves. All these are satisfactorily understood without any recourse to eisegetical methods that force the gospel accounts to agree verbatim. Why should it be done here? Letter-perfect agreement between different witnesses to a given fact is completely artificial, and *prima facie* evidence of collusion on their part. The Gospel writers must not be forced in this matter: they should be allowed to speak for themselves.

Considerations such as these have led commentators⁴⁸ and translators⁴⁹ to agree that John employed the usual system of counting hours. Those who differ must show, from internal evidence alone, that the author of the Fourth Gospel in fact used an independent method, identical with the modern one, and must confront and solve the insuperable difficulty posed by the simple question: Why did he use such a method?

47. Ramsay, *loc. cit.*

48. Alford, Dods, Strachan, Hoskyns and Davey, Bernard, Macgregor-commentaries *in loc.*

49. Weymouth, Moffatt, Goodspeed, translations *in loc.* Montgomery is surely guilty of inconsistency, to say the least, when she translates 1:39, 4:6, and 4:52 according to one method, and 19:14 according to another!

Inadequately Translated Words in the New Testament

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The material in this paper is not so much philological as it is practical. In these castastrophic times we seem to need more heart reinforcement than we do head enlightenment.

The Greek word *pistis*, meaning faith, is translated rightly in the R. S. V. in practically every instance. Out of twenty-four occurrences in the LXX it connotes the idea of *faithfulness* or *trustworthiness* seventeen times, and means *faith* or *proof* only seven times. All these meanings are prevalent in koine Greek. In Mt. 23:23, it is properly rendered *faithfulness*; "justice, mercy, *faithfulness*." Also in Rom. 3:3 and Gal. 5:23, "Their unfaithfulness did not annul the *faithfulness* of God, did it?" . . . "The fruit of the Spirit is," among other things, "*faithfulness* and self-control." But this idea of fidelity is a fundamental part of the word; and even where it is regularly translated *faith*, it also has besides the plus connotation of *faithfulness*. Thus faith in God implies also faithfulness to God.

The word *akouo* is not translated to *heed* or *obey* in the N. T. as often as it could be. It is so used frequently in the LXX. Cf. Jer. 11:3, "Cursed be the man that will not obey the words of this covenant." When so translated it helps to clarify what is expected in discipleship: Jn. 5:24, "He that *heeds* my word and believes him that sent me has eternal life;" Jn. 8:47, "He that is of God *obeys* the words of God;" Jn. 10:3, "The sheep *obey* his voice and he calls his own sheep by name;" Jn. 10:27, "My sheep *obey* my voice and I know them." Jones revision of Liddell and Scott has these meanings for *akouo*.

Since the revised and R. S. version have corrected the mistranslation in the A. version of *apeitheo* in Jn. 3:36, where it means *does not obey*, mention is merely made of it. However, correction helps to point out that saving faith seems to include readiness to obey Christ. The verse reads:

"He that believes on the Son has eternal life; he that *does not obey* the Son shall not see life, but the wrath of God abides on him."

The basic meaning for the Greek word *diatheke* is *agreement*. It has this connotation thirty-one times in the N. T. to only two meaning a *will*.

That man's favor with God was conditioned by man's readiness to obey God is readily observable when one examines God's dealings with Israel. Abraham's good standing with God depended upon continuous obedience to God, as is recorded in Gen. 17:12 and 22:18: "Walk before me and be thou perfect. And I will make my covenant between me and thee. . . . In thy seed shall all the nations be blessed, because thou hast obeyed my voice."

In Exodus 19:7-8 we have the account of the institution of the covenant at Mt. Sinai. After Moses read to the Israelites what God's demands upon them would be, they ratified the covenant by saying, "All that Jehovah hath spoken we will do." Here God demanded and received a pledge of full obedience. Because this agreement was not kept by the people, they suffered the consequences of their disobedience in numerous ways until they were all eliminated, with the exception of Caleb and Joshua, who alone out of the whole multitude entered the promised land.

To retain God's favor every generation was required to renew its covenant with God. God's blessings and protection were always conditioned by man's readiness to do God's will. Jeremiah (11:3) reminded the captive Israelites of his generation of this by saying, "Thus saith the Lord God of Israel: Cursed be the man that obeyeth not the words of this covenant." Emphasizing the same truth, Daniel (9:11) said: "All Israel have transgressed thy law, even by departing, so that they do not obey thy voice; therefore the curse is poured upon them."

The New Testament answer to the question as to whether God requires less from His people today than He did then is that He requires more. Jesus' statement, "to whomsoever much shall be given of him shall also much be

required," is sufficient proof of that. But by frequent and varied reiteration of teachings, dealing with the exacting nature of discipleship, Jesus informed would-be-followers that nothing less than willingness to do God's will, and continuous obedience to Him, would be acceptable with Him. The demands were too drastic for the rich young ruler and nearly all the rest that heard Jesus. The austere condition, "If anyone would come after me, let him deny himself and take up his cross daily, and let him continue following me" (Lk. 9:23), was too severe for most people, then, as well as now.

An untranslated meaning of the Greek word *omologeō* which is regularly translated *confess* in the New Testament, throws considerable light on what Christ expected of His followers. In 127 contextual usages observed in koine Greek outside the New Testament, it was discovered to have the meaning of *agree* ninety-seven times, while it meant to *confess* only thirty times. It is very common in Greek papyri contracts, meaning to agree, as in P. Oxy II, No. 275, "Tryphon and Ptolemaeus *agree* with one another . . . Tryphon to apprentice his son to Thoonis for one year." Even when the context demands the translation *acknowledge* in the papyri in business documents, it refers to an agreement implied or specified. An example occurs in Cat. of Gk. P. No. 162, "She the *acknowledging* (*omologousa*) party, has, in accordance with this agreement (*omologian*), sold the half share of a house and yard."

Although *omologeō* should regularly be translated to *acknowledge* or *confess* in practically every passage in the New Testament where it occurs, we still would do well to remember that the basic meaning is to agree and that the expression of acknowledgment or confession is rooted in and dependent upon an agreement either implied or made by the individual concerned. Or, in other words, the confession is supposed to spring from a genuine experience of decision to conform to the will of Christ or God. In all the papyri usages, even where the correct translation is *acknowledge* the contexts always imply that an agreement, which is al-

ready in force or has already been made, is being acknowledged.

When we apply this meaning to the passages in the New Testament, we at once observe a richer content of meaning than was apparent before. Acts 7:17 may very appropriately be translated, "And as the time of the promise drew near which God had agreed (*omologesen*) with Abraham (reference to Gen. 17:1-2, where *diatheke* is used to mean agreement), the people grew and multiplied in Egypt." Mt. 10:32 has much more in it than most people are aware of. In that verse Jesus said, "Everyone who shall agree with me (*omologesei en emoi*) before men, I will agree with him (*en-auto*) before my Father who is in heaven." No attempt is even made in our English translations to translate the prepositional phrases *en emoi* (with me) and *en auto* (with him), and these prepositional phrases do not fit in with the word confess but they do most appropriately with agree. (Was Jesus making a demand here, parallel to what God asked of the Israelites at Mount Sinai (Ex. 19:7-8)? After God's law was read to them, they responded, "All that Jehovah hath spoken we will do." There the demands of the old covenant were presented; here the primary condition of the new covenant which is willingness to prove and to confess our faith in Christ by loyal and continuous obedience to him.) And certainly Jesus required nothing less than a readiness to agree with him when he demanded full obedience to God, as recorded in Mt. 7:21, "Not everyone that says to me Lord, Lord, shall enter into the Kingdom of heaven, but he that does the will of my Father in heaven."

When Paul in Rom. 10:9 says, "Because if thou shalt confess with thy mouth Jesus as Lord," he evidently meant, if we consider the basic meaning of the verb and its prevalent usage during his century, that nothing short of a willingness to agree to make Christ Lord of one's life would suffice to obtain salvation. For the word implies that one speaks the same things that another does, or that he enters into an agreement with him.

So to confess one's sins implies then that the worshipper takes the same attitude toward sin that God does and that he professes to look at sin from God's viewpoint and that he determines or agrees to live as God expects of him. And to confess Jesus as Saviour means that one agrees with him, taking his attitude toward God, men, sin, service, righteousness, life, etc.

A splendid and suggestive statement of what confessing Christ meant in the early part of the second century A. D. is found in II Clement, Sec. 3-4:

But by means of what do we confess him? By doing what he says, and by not disobeying his commandments and by not honoring him with our lips only but with all the heart and all the mind. So then, brethren, let us *confess* him by means of our deeds, by loving one another, not by being jealous, but by exercising self-control, by being merciful and good, and we ought to sympathize with each other, and not to be lovers of money. By these deeds we confess him and not by the opposite kind.

The author of Hebrews declares that Jeremiah's prophecy (31:31), that God would make a new covenant and put his laws into people's minds and write them upon their hearts, was fulfilled in the coming of Christ, and he calls him the mediator of a better covenant (8:6-10). Since the word covenant primarily means an agreement, it is naturally a matter of deep interest to discover what Christ offers to do and also what he expects of us in this agreement. In instituting the Lord's Supper, Jesus called the fruit of the grape "my blood of the covenant" and stated what his part of the covenant, or agreement, implied by saying, "which is poured out for the many (i. e. for all who would become his disciples) for the forgiveness of sins."

To share in this forgiveness man is expected to enter into a covenant with Jesus, agreeing to accept him as Savior (Jn. 1:12; 5:24; 14:6; Ac. 4:12), repent of his sins (Mk. 1:5; Lk. 13:3; Ac. 2:38; 3:19; 17:30), and become a life-long servant of Christ, seeking to obey him in every area

of his life, and emulating him in character and service (Jn. 3:36; Ac. 5:29, 32; Rom. 6:16). "He is the author of salvation" only "to those that obey him," according to the writer of Hebrews (5:9).

If in presenting Christ's claims, we set forth only the necessity of faith in Christ for the present, and repentance of sins for the past, and stop there, and fail to preach the rest of the gospel, which for the future demands life-time obedience to Christ and continuous service to men, do we not misrepresent Christ and emasculate his gospel and do we not actually prevent people from finding entrances into his Kingdom? James said "faith without works is dead," and Christ said, "By their fruits you shall know them." When Christ invited people to become his followers, he stressed the cost to them in personal self-sacrifice and demanded discipline and lifetime service, motivated by love and a spirit of humility. Is this not what he meant when he said, "Except a grain of wheat fall into the earth and die it abides by itself alone". . . . "If you love me you will keep my commandments"?

One of the most difficult questions we face is what is to be the fate of those Christians who have relapsed. Ezekiel (33:13, 18) states positively that such people have forfeited their standing with God. "When the righteous turns from his righteousness, and commits iniquity, he shall even die thereby." The New Testament does teach that forgiveness for occasional acts of sin follows repentance. Peter was forgiven after he repented for having denied Christ, and John said, "If any man commits an act of sin, we have an advocate with the Father." But John also made clear that the so-called Christian, or anyone else, who continues sinning was beyond the pale of God's mercy by saying, "He that goes on sinning belongs to the Devil" (I Jn. 3:8). Jesus seems to have taught the same when he said, "No man who puts his hand to the plow and looks back is fit for the kingdom of God" (Lk. 9:62). And he certainly implied that one must continue being loyal to Christ by saying, "He that endures to the end shall be saved" (Mt. 10:22). Certainly theological consistency

should not encourage Christians to become guilty of spiritual inactivity or of any other sin.

The most important command, Jesus said, was to love God. John defines this to consist in obeying God: I Jn. 5:3, "This is the love of God that we keep his commandments." And he bluntly affirms that anyone who claims to be a Christian and does not obey God "is a liar and the truth is not in him." (I John 2:4).

But it is in Hebrews that the warning of tragic and eternal consequences for continued disobedience and disloyalty is stated most bluntly and clearly in the New Testament. The author says "it is impossible to restore again to repentance those who have once been enlightened" and who go on, by their conduct, showing disrespect for Christ (6:4-6). And the same writer taught that sinning willfully is certain to meet with eternal punishment, and he says, "How much worse punishment do you think will be deserved by the man who has spurned the Son of God, and desecrated the blood of the covenant by which he was consecrated, and has disgraced the Spirit of grace" (10:26-29)?

We conclude this study with the warning that Jesus gave in his conclusion to the Sermon on the Mount. After saying "Not everyone who says to me, Lord, Lord, shall enter into the kingdom of heaven, but he that practices doing (force of the Greek present participle) the will of my Father," he went on to say, "Everyone who heeds these words and puts them into practice shall be likened to a wise man who built his house upon rock But everyone who does not heed these words and does not practice them shall be likened to a foolish man who built his house upon sand and it fell and its fall was great (Mt. 7:21, 24-27).

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A Critique of Character Education in the Church School¹

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Today's world has been aptly characterized by Edward C. Lindeman as a "world of conflict."² Selfishness, greed, hate, and lust have turned brother against brother and nation against nation. The rise of militarism, the upward surge of crime and juvenile delinquency, the increase of corruption in public service, the over crowded conditions of mental hospitals, the growing flood of alcoholism, the increase in family disintegration, and the rising tide of immorality are but a few indications of the effect of these forces of evil.

Can Christianity produce leaders who will be capable of leading the world out of this "wilderness?" The lives of Christians today are being put to the test in the business office, the shop, the field, the laboratory, the home, the battlefield, and all the other areas of human experience. In the first three centuries of Christianity there was evident a unique transformation in the lives of those who followed Christ, but with a development of institutionalism in the church there was a decline in emphasis on the development of Christlike character on the part of the individual and also a decline of the impact of Christianity on civilization. The continuation of this process has ushered in a day in which it is difficult to distinguish the Christian from the non-Christian. Consequently many are saying that the Christian religion is a negligible factor in a person's life. If this is true, an enormous amount of wealth and energy is being uselessly expended in Christian education. On the other hand, there is the possibility that within Christianity lies an untapped potential capable of producing men with the kind of character that will transform the world.

This study was born out of two Christian convictions: The first is that Christian people can be aroused from their

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1. This article is a summary of the conclusions of a doctoral thesis.
 2. Eduard C. Lindeman, "Moral Life in a World of Conflict," **Religious Education**, 42:219-223, July-August, 1947.

lethargy and motivated to fulfill their responsibilities as citizens of God's Kingdom. The second conviction is that the teachings of Jesus, in both their profundity and simplicity, present the blueprint by which men's lives may be developed to bring peace and order out of war and chaos. Instead of selfishness, greed, hate, and lust, Jesus teaches selflessness, sharing, love, and respect. "Thou shalt love thy neighbor as thyself," he says. What better answer is there for the world's needs?

Many men in various walks of life are in complete agreement that a better way of life is needed, but they are in passionate disagreement as to how it may be achieved. Christian preachers say, "Turn to Jesus and be saved. He came that men might have the 'abundant life.'" Sermons, however, are not answer enough. If the followers of Christ are to show the world that Christianity is the answer to its needs, they must be more serious about fostering the growth of mature Christian character in the lives of its people.

The Principles

To discover the divine processes by which one grows in Christlikeness and how to work with those processes is an unending procedure, but the goal of progress toward better ways of developing mature Christians is well worth the best efforts of Christian educators. There is probably no one program of character education which will guarantee success for all, but from a study of the meaning of Christian character, the processes of Christian character education, and what has and is being attempted in this field there is in evidence a number of basic principles which are essential to any effective program of character education:

1. Christ is the foundation. The majority of the research and experimentation in this field has been done from a secular point of view and in the field of public school education. These studies have made a definite contribution, but the over-all result of their work has been progress in explaining how character is formed but little progress in defining good character. This has been due in a large measure

to the estrangement between religious and public school educators, which has led secular investigators to avoid any reference to a religious basis for their work. They have proposed character traits, goals, ideals, and virtues which seem to be thoroughly Christian, but they have failed to acknowledge this fact.

The secular scientist makes many claims about the objectivity of his approach, but he contradicts his claim by not allowing his research to carry him into religious fields. The Union College Character Research Project is an illustration of a sound Christian approach to this problem. Dr. Ligon has brought together the latest scientific evidence and the teachings of Jesus in an effort to develop an effective program of Christian character education. The simple truths seen in the life and teachings of Jesus are set forth as the basis from which the fundamental traits of good character are derived, and all of the scientific knowledge concerning and psychological makeup of the individual is used to teach these truths.

2. The use of the scientific method is essential to progress. Jesus used the scientific method long before it was given that name. His dictum was, "By their fruits ye shall know them" (Matthew 7:16). The method in modern parlance is known as the experimental or laboratory method. To follow it, one must subject all of his procedures and materials to the test of whether they produce the desired results. If not, then he must be willing to discard them for better ones. Man has been quick to accept objective evidence in physics and chemistry, but in religion opinions and traditions are deeply imbedded, and he has often allowed a traditional practice in spite of scientific evidence of its fruitlessness. If religionists and scientists do not get together to work out their weaknesses, the hope for peace and righteousness in the world is rather dim.

A program of character education must follow scientific procedures; it must be flexible; it must meet the needs of present-day people; experimentation must be welcomed; research should be going on at all times; laboratories must be

established; and the result of such efforts must be accepted freely, frankly, and with an open mind.

3. Effective character education must have definite aims. Many parents feel that the responsibility for the character education of their children has been discharged if they have kept the children in a good environment or away from bad influences. Many church school leaders conceive the major tasks of Christian character education to be keeping the children quiet, teaching them to memorize verses of Scripture, and admonishing them to be and do like Jesus. The chief error with these is that neither the parents nor teachers have definite objectives for the character training of the children. It is not enough to challenge a group to be like Jesus. Specific qualities or traits of character which Jesus taught and exemplified in his own life must be taught and plans made for the children to apply them in their daily living. The ultimate aim of Christlikeness must be resolved into its components, specific aims which serve as steps in the direction of the ultimate aim.

4. The major influences in the life of the child must be correlated. No one force or group can achieve the building of Christian character in an individual either without the help of or in opposition to the other major groups with which he comes in contact. The church school cannot in one hour each week effect successful character education; neither can the home, the school, the community, or any other single agency by itself. Together, however, the scene is changed, and the possibilities are unlimited. There is nothing to prevent the church school from working in close harmony with the home except the lethargy of church school educators and the indifference of parents.

In order to preserve the principle of separation of church and state it is wise not to link the public school with any one particular church, but, with Christian school teachers in our public schools, the teaching of the ideals and virtues essential to good character and wise guidance in making the proper responses to various situations is possible in the

normal school routine without sectarianism.³ When all the forces, institutions, and groups which claim any part of the individual's time are allied in mutual respect of each other's place in character building and in awareness of the possibilities of a coordinated program, a tremendous advance will have been made toward building a greater civilization.

5. One must have the proper perspective of human nature. One extreme view of man holds that he is predestined to be good or bad, and that both his redemption and growth are dependent entirely upon the will of God. Another extreme is expressed in the statement, "That the child is to grow up a Christian, and never know himself otherwise."⁴ Neither of the two extremes is true to the New Testament or human experience. The correct view biblically and experientially is a composite one involving both divine and human action.⁵ Man in his unregenerate state is under the dominion of sin and wholly dependent upon the grace of God for redemption. This does not mean that man is as bad as he can be, that all men are equally bad, nor that man is destitute of all good impulses in the moral sense.

With the proper perspective of human nature, which is that man is under the dominion of sin but is capable of responding to God's initiative and can be redeemed to live a new life, the Christian educator can look forward to great achievements in the developing of men in the likeness of Christ.

6. Wise use of the latest developments in psychology and education must be made. The Christian educator's task is very difficult; he must not only be a student of religion but must be cognizant of the latest developments in education and psychology. The slighting of either one greatly lessens the effectiveness of his ministry. The foundation of character education is in religion, but the success of inculcating the great religious concepts in the lives of people is

3. John S. Brubacher, **The Public Schools and Spiritual Values**, p. 9.

4. Horace Bushnell, **Christian Nurture**, p. 10.

5. Edgar Young Mullins, **The Christian Religion in its Doctrinal Expression**, p. 52.

in a large measure dependent on how well the educator knows and is able to use the psychological laws of learning. He must arrange his program in accordance with the levels of child development. It must be constructed to allow for the individual differences of each pupil, to include the basic needs of the students, to direct the basic drives with which the child is born, and to take full advantage of the interests of the group.

7. The curriculum must be built on sound principles. Two schools of thought in curriculum construction stand in opposition to each other. One places the content of the Bible at the center of the teaching procedure and advocates the theory that memorization and study of the Word of God automatically lead to the development of Christian character.⁶ The other group, represented by extremely liberal religious educators places the Bible as one among many inspired literary works. For them the focus of attention is upon the pupil and his experiences.⁷

Neither of these views is adequate. In the construction of a curriculum for effective character education great care must be exercised to bind together the content of the Bible and the life experiences of the pupils. This was the method of Jesus. He presented in the Sermon on the Mount the various characteristics or attitudes the Christian should have and proceeded to illustrate and teach them to his followers in and through their daily experiences.

Thus, an adequate curriculum must contain the basic Christian traits broken into as many component attitudes as is necessary and interpreted in the light of the specific life experiences of the pupils. These attitudes are best taught when properly integrated in common groups about the central trait and presented from as many angles or in as many situations as possible.

8. Adequate training courses must be provided. The majority of church schools today depend on volunteer lay

6. George A. Coe, *What is Christian Education?* p. 41.

7. William Clayton Bower, *The Curriculum of Religious Education*, p. 35.

leadership. A program of teacher training for these workers must provide a background in the fundamentals of teaching plus sufficient help on the job from week to week. Many superintendents and church school directors have made the grave mistake of giving new teachers the erroneous impression that teaching is a simple task requiring little time and ability; although in reality it is one of the most skilled tasks requiring a large amount of time, preparation, and ability. Another common error in church schools is that of conducting teacher training programs on a very low level with little responsibility on the part of the pupils. As a result of these two grave errors many very sincere teachers continue to bungle one of the most responsible jobs in Christian education.

9. Proper facilities and administration are necessary. The old opinion that any kind of building or arrangement will do for religious education since the children are there only a few minutes each week has greatly hindered character education. Public schools have found good facilities to be essential to good teaching and have far out-distanced the church schools in constructing them. This is partly understandable when the financial support of each is considered, but nothing can justify the poor conditions existing in many church schools.

The same emphasis needs to be given the provision of an adequate staff for the proper administration of a program of character education. Many church schools have no educational directors, and the tendency of many ministers is to give attention to this part of their ministry last. Building Christian character is not something that can be accomplished through haphazard or intermittent administration. It requires the leadership of a well-trained director who is sufficiently equipped with an adequate staff of assistants and secretaries to give constant supervision and attention to the many details involved in the program.

Doubtless, other principles will arise as more experimentation and experience is performed in this phase of Christian education. The following of these principles does

not guarantee complete success in building a generation of great men, but failure to follow them predetermines that little, if any, success will be achieved in character education.

The Practices

Arriving at these basic principles has only begun the task of character education. The application of these principles in an effective program of Christian character education is a matter of no small proportions. The following paragraphs contain suggested changes in the traditional program of Christian education which would be necessary to achieve effective character education. Certainly, this list is not complete and many of them will be more applicable to some church schools than to others. Changes have been selected, however, which would be necessary in a majority of church schools today.

1. A change in attitude toward Christian character education is the first step toward a more effective program. Some are unaware of the problem. A larger group is well satisfied with things as they are and is against any "new-fangled" ideas. The largest group is composed of those who are just not interested. Some of them are too busy about other things, and some of them have found no challenge in the present inadequate programs of Christian education and have invested their energies in other educational programs.

There is, however, a number of Christian people who are becoming more and more concerned about the development of the character of their children. They do not advocate doing away with the present church school program by any means. They continue to administer the present program with as much skill as possible and at the same time maintain a constant search for more effective ways to replace the old ones. A superior leadership, wholehearted cooperation, a high vision, and an extended expenditure of time, effort, and money is required to administer one program successfully and be constantly experimenting to find improvements.

The biggest obstacles to progress in character education are not time and money but custom and tradition. Denominational church school procedures are considered by many as almost as sacred as the Biblical teachings themselves. How custom and tradition interfere with progress is illustrated in the attitude taken toward those church schools which deviate from the suggested denominational procedure in order to try out a new program. Would it not be better to have a more open-minded attitude toward experimentation than to, consciously or unconsciously, place a ban or cast suspicion upon an individual or church because he tries out a new approach? C. H. Betts has established a good principle in regard to this matter: "Nothing should be retained merely because it is old, nothing should be accepted just because it is new. The test of practical working efficiency should govern."⁸

If church schools are to be successful in achieving the aim of Christian character development, the closed mind controlled by tradition must be replaced with the attitude of open-mindedness, frank inquiry, and objectivity. Old procedures that do not produce adequate results must be replaced with those that do, regardless of sentiments.

2. A plan for the extension of time in the church school is a basic change necessary in order to develop a program of effective character education. The achievement of Christian character education is not possible through a church school program which is in session only one hour a week. The Vacation Bible schools have helped to some extent, but they are limited to one short season of the year. Week day religious education programs have also helped, but only a few church schools are engaged in such programs.

The first step is to make better use of the time now available. If the hour usually set aside for Sunday school were giving to teaching instead of fellowship, business, and worship, considerable progress could be made immediately. There is a need to teach the meaning of worship in a teach-

8. George Herbert Betts, **The New Program of Religious Education**, p. 89.

ing program, but would it not be better to devote the time in the Sunday school to good teaching and emphasize worship in the sanctuary rather than to take part of the teaching time to participate in a worship experience? These same criticisms may be made to all the other activities conducted by the church school. Along with them should go the conservation of time through correlation. The overlapping of functions, repetition of similar programs, and the use of uncorrelated curricula in church school organizations is rivaled only by the bureaucracies in Washington.

Even though a better use of the time now allotted to the church school is the first step in the right direction, there is no alternative to a plan for the extension of the length of the teaching period. The plan suggested here would extend the time in the Sunday school to eighty minutes. This could be done by beginning at 9:30 A. M. and ending at 10:50 A. M., in time to get into the auditorium for the worship service at 11:00 A. M. The time would be divided into two periods of equal length. The first period would be used to teach the Bible, church history, doctrines, missions, and other subjects of a related nature on a level that would compare favorably with the knowledge learned in the public schools. Such instruction would require the writing of basic textbooks for all the age levels and the designing of a curriculum to give a person a working knowledge of the subject studied. The courses would be arranged on a scale so that by the time an individual has reached approximately the age of high school graduation he would have a measurable grasp of the major fields of Christian education. On the older young people and adult levels elective courses would be taught designed to fit the needs of these individuals. Classes in this period would be slightly larger than exist at present, and fewer but better trained teachers used. Over a period of years a teacher would be able to become fairly proficient in his knowledge of the subject matter to be presented.

The second forty minute period would be reserved for character education. Classes would need to be small and the

methods and procedures used according to the suggestions of well trained psychologists and character educators. The main objective would be the development of the Christian character traits and attitudes in each individual. Parent classes would be held at this period to plan the teaching of the lessons to their children during the week. Other classes could be arranged in advanced subjects for adults without children.

There are many arguments against a plan such as the one suggested above. Some consider an opening worship and business session indispensable. If so, they might begin their session fifteen minutes earlier. Others argue that few people would be willing to come as early and do as much as this plan requires. It is true that some people would not accept all the responsibilities of a church school like this one. It might even be that the churches would not be able to report as large numbers as before, but the thesis is maintained here that a good program which produces well educated Christians would be the strongest evangelistic force possible. A study of the churches participating in the Union College Character Research Project revealed that approximately 78 per cent of them report considerable increases in their church school attendance after becoming members of this very complex program of character education.

3. Another important change to be made in the church school program to improve character education is the development of a more satisfactory curriculum of study. In order to achieve this goal a large amount of basic reconstruction must be done. The curriculum of religious education has two demands to meet: It must contain a sufficient amount of content, including Bible, history, missions, and doctrine, to provide a working knowledge of Christian education for the pupils in the church school; and it must be constructed to lead to the growth of the individual in Christian character. If the plan regarding the use of time, made in the preceding section, were accepted, the curriculum could be developed to meet both demands effectively.

It is particularly important to remember the necessity of maintaining the scientific approach in order to achieve a curriculum which will bring the best results. The continued use of the *Uniform Lesson Series* is evident that many are unaware of this principle. This *Series* has made a great contribution to the church school and its pupils, but its content-centered approach, its lack of related aims, and its failure to produce adequate measurable results in Bible content learned or character changed is an indication that it should be replaced with a more integrated and skillfully constructed curriculum.

In the construction of a curriculum for character education, careful attention must be given to the selection of general objectives from the components of Christian character set forth in the New Testament. These general aims must then be broken into unit and specific aims which can be emphasized in each lesson. This new curriculum should be organized in clusters. That is to say, the lessons ought to be integrated around a single objective for the unit or quarter. Each of the lessons should represent a different approach to teaching the general aim. By teaching this one concept over a number of periods and in many situations, it is more likely to become a generalized attitude than if a new aim is injected each Sunday with little or no relation to the one of the preceding Sunday.

The needs of the pupils must be central in this new curriculum. Extensive research will be necessary to determine which of the qualities taught by Jesus need to be emphasized, on what age levels they can best be taught, and the best methods for teaching them to assure carry-over into life. When the way is found to bring the characteristics of the "Kingdom Man" into close relationship with the qualities most needed by each individual, the material for the curriculum will be vital and meaningful. This plan does not take the Bible from its place of central importance. It makes of it what Jesus intended for it to be, a guide to abundant living.

4. Adequate leadership and training must be provided in a program of character education. If any advances are made in Christian education, better leaders must be procured and trained. A few good books and plans now make up most programs of leadership training. The execution of these plans has been on such a low level that the results have been mediocre. This is not to disparage the many good leaders who hold responsible places in church schools today, but is to point out the great need for improvement. Study courses in which pupils are often promised an award for attendance whether they get anything out of it or not need to be replaced with intellectually respectable courses of study taught by skilled teachers using textbooks that compare favorably with the latest books used in training public school teachers.

5. Closer cooperation between homes and church schools is essential to effective character education. The traditional church school does little in this direction. New Procedures including printed letters from church school teachers to parents and pages for parent guidance in pupil quarterlies are indications that church school leaders are becoming more aware of this need, but much more must be done. The church school teacher needs to know the parents of his children because they are his chief source of knowledge concerning the attitudes of his pupils. The parents need to be closely related to the church school teacher in order to learn how to continue the teaching of the lessons during the week. Working together, the home and church school can provide the proper recreational, social, and other extra-curricular activities in which the application of Christian attitudes and traits may be made in real life situations.

6. Church schools are becoming more aware of the necessity of having adequate physical facilities to do effective teaching, but they are still far behind where they ought to be. The educational plant is often the last point of emphasis in the church's building program. Small, clean, beautifully decorated, adequately equipped classrooms are of much more value in character education.

7. Progress in character education can only be determined by an adequate manner of measuring results. Many religious people feel that measurement has no place in the church, but unless some kind of measurement is done to indicate success or failure of the program of Christian education, religious educators will never know how to proceed toward improvement.

An adequate program of measurement will help to change the attitude of many church school pupils that intermittent attendance and haphazard lesson preparation is satisfactory for church school. Dr. Ernest Ligon has scientifically worked out attitude scales for the measuring of attitudes before and after each quarter's lessons. This gives an indication of the progress of the pupils and the success or failure of the teaching procedure.

It is not too much to suggest that leaders in Christian education will see the need for establishing and using psychological laboratories in helping the churches present a program that will provide for the needs of the pupils and help them develop all the potential with which God has endowed them.

The road to successful character education is not an easy one, but the consequences that may be expected from a thorough-going program of character education are worth the surmounting of great difficulties: There will be more homes in which Christ is real. Religion will meet the needs of the people more adequately. The Bible will be regarded as the guide to life in which can be found principles of living corresponding to the pattern seen in the life of Jesus. Respect for Christian education will be heightened. The practice of Christianity will become a daily experience in many more lives. One may expect to hear business men discussing their Sunday school lesson during their lunch period, to hear mothers discussing with each other new methods of teaching the lesson to their children in the home, to hear the college boy ask his professor to explain the relation between the teachings of Jesus and the latest economic policies of the United States, and to hear the younger children settling their disputes in a friendly way.

A new generation of Christians will be the answer to greed and might in today's civilization. "By their fruits" they shall be known, and God shall work through them to transform the world. This consequence is worth the best that Christian people can give. "If the church fails in the discharge of its character education responsibilities, it and it alone must be called to account if our present civilization is destroyed for lack of leaders trained in and motivated by the Christian philosophy of life."⁹ On the other hand, if the church school will respond to the challenge of the possibilities of Christian character education, it can and will assume the leadership in bringing about the kind of world order which Jesus taught and died to establish.

9. Ernest M. Ligon, **A Greater Generation**, p. 139.

The Service and Servants of the Seminary*

Book Reviews

BY HENRY W. TIFFANY

**Pastor, Park Place Baptist Church
Norfolk, Virginia**

However great the honor of being asked to deliver this address, the responsibility is even greater and we fell keenly our unworthiness of a place among those who have preceded us and our inability to bring a message worthy of the men who loved, labored, lived and died that Baptists have a thoroughly trained ministry thinking in world-terms, by a worldmap and proclaiming the full gospel message with all the earnestness, eagerness, enthusiasm and energy of which they are capable. How can we speak of the men who meant so much to us and to whom we owe so great a debt? They were men who believed that a preacher should first of all be a man who conducts himself so that other men do not immediately recognize him as a preacher, yet no man should be surprised to find it out. This is the ideal for every preacher though many seem to forget it. The professors would tell us that they could only do their best to make the most of what we brought to them, but they could not furnish us with brains, hence if a student brought little to the Seminary he would take little away. The marvel is that they did so much with the little we brought them.

THE SERVANTS SKETCHED

Among the professors under whom we studied was Dr. George Boardman Eager, the English purist, the Chesterfield of the faculty, the sweet-spirited, the sympathetic, the understanding and one whose patience was seldom exhausted. The students frequently took advantage of him, as when a group of us studying Parliamentary Law were organized with a moderator and clerk and admonished to do every thing according to Kerfoot. The next session we made a motion to adjourn, carried it unanimously and were going

*Founder's Day Address at the Southern Baptist Theological Seminary, January 11, 1951.

out of the class room as he was coming in. He let us go, but at the next session said what we did was parliamentary but never do it again. In Minister's Conference one Monday there was a real battle between him and one of the city pastors, and when we thought the minister was right and said so we were invited into the study for a good dressing down—the only one ever received at his hands. The next Sunday night when we entered the pulpit Dr. Eager was sitting on the front seat. After the service we learned he had come all the way to Deer Park Church to apologize.

Dr. E. C. Dargan taught us the basic principles of Homiletics; to write sermons as we would telegrams with all superfluous words omitted, to have three main divisions and three minors under each major, which policy we pursued for more than twenty-five years before daring to concentrate on three major points and omit the minors. He not only taught us how to preach but showed us, and what a preacher he was! There were no dull moments when Dr. E. C. Dargan preached. The value of his advice to write sermons as we write telegrams is shown in the story of a father who told his preacher son that he would give him \$50 each week for a Saturday night telegram containing the message of the Sunday morning sermon and the preacher said it required more concentration to write the telegram than the sermon.

Dr. B. H. DeMent taught us Sunday School Pedagogy, gave us the outlines which were echoed in the addresses of Sunday School leaders for twenty-five years, but did most for us at a State Convention when he asked us to take a walk with him, inquired if we were writing our sermons and when answered "some of them", he advised writing one sermon a week for ten years, knowing that if we did it that long we would never quit it.

Dr. W. O. Carver, the philosopher of the faculty, led us further into the realm of philosophy, helped us relate the philosophical and the metaphysical to the spiritual, intensified our missionary passion while enriching our missionary knowledge and created in us the desire to be sure of the facts, never to fear any new truth wherever found and to

keep our minds open for new light from any realm because truth never suffers from added light. He could delve to the depths, rise to the heights and emerge to move on a strait line to the goal.

Dr. W. J. McGlothlin grounded us in Hebrew, led us in the study of church history, shared with us his historic perspective and so won our love and admiration for him as a scholar, teacher and friend that when he asked us to write our Doctor's thesis on "The History of Arminianism and Calvinism Among Baptists in America", we could not say "no", though we often wished we had before we were through with it.

Dr. John R. Sampey, the patriot of the faculty, moved amidst the Old Testament characters like a modern Isaiah, made them live before us until our hearts caught fire, whether studying them in Hebrew or English, and we determined to have something of their spirit and of his in our ministry. He sent us to our first church. Requested to send a man to a church on the Eastern Shore of Virginia, he commandeered us, and when we replied we could not go because we only had three sermons he replied it would be a good time and place to make more. We went and did.

Dr. A. T. Robertson opened up the New Testament to us, grounded us in Greek, made us dig for Greek roots, and appreciate the richness of the Greek language with the result that we have not been able to preach on a New Testament text in more than forty years without first seeing what the Greek has to say, and since the publication of "Word Pictures in the New Testament" what he had to say.

Dr. E. Y. Mullins was our theologian. Though he taught Kerfoot's revision of Boyce, he reasoned like neither of them, for whereas they went in a straight line from point to point, he reasoned in a wide circle and when the circle was complete, there was nothing more to be said. He showed us the wisdom and winsomeness of theology, convinced us that the mastery of theology is essential to a teaching ministry, inspired us to wade through Strong's three volumes of theology, to read everything Dr. Strong wrote, and to demon-

strate that people do not stay away from church because fundamental Christian doctrines are declared from the pulpit, that they are essential to Christianity, stability and steadfastness and the people delight in them.

THE SERVICE OF DR. ROBERTSON

Dr. Archibald Thomas Robertson was born near Chatham, Virginia, November 6, 1863, the fourth son and seventh child of Dr. John Robertson. The first twelve years of his life were spent in Virginia, the next ten in North Carolina, where he grew up and received his pre-theological schooling. In March, 1876, when less than thirteen years of age he was converted and united with the Statesville Baptist Church which licensed him to preach October 16, 1879 when sixteen. On November 6, 1879, he entered Wake Forest with \$2.50 in his pocket, fifty cents of which he soon lost. This young man of sixteen was tall, slender, pink complexioned, pleasant, friendly and shy, due to a slight hesitancy in his speech. His pastor called attention to an advertisement of Dr. R. T. Vann promising to cure any kind of impediment in speech in three days for \$25 or the money back; he borrowed the money, took the treatment, discovered the impediment due to improper breathing and that by inhaling properly and filling his lungs with air, the trouble would vanish. Experiment proved the diagnosis correct and only when he momentarily forgot this simple rule did the hesitancy return. At Wake Forest he joined the Euzelian Literary Society and became a hard working and honored member, also co-editor of the Wake Forest Student and during six years won the Latin Medal, the French Medal, failed by a hair's breadth of winning the Greek Medal, and received the B. A. and M. A. degrees.

The Southern Baptist Theological Seminary was founded in Greenville, S. C. in 1859, being the outgrowth of an address by Dr. James P. Boyce in Furman University four years earlier (1855). It was closed during the Civil War, reopened in 1865 with a faculty of four—Boyce, Broadus, Manly and Williams—and eight students. After 12 years of

financial struggle it was moved to Louisville, Kentucky in 1877.

Eight years later, A. T. Robertson (22 years old) entered and remained until his death 46 years later (1934). When 25 years of age—October 1, 1888—he began his career as professor. He had the gift of making friends and keeping them, a genius for hard work, a tenderness of heart, a keen insight into the word of God, a passion for accurate and complete knowledge, and a unique sense of humor which fitted him to become one of the most brilliant and popular expositors of the New Testament. He was the scholar preacher of the Seminary due to his massive thoroughness and the broad and immediate appeal of the preacher. Humility of spirit, determined drive for facts, an idyllic home life, the sympathetic understanding of his brilliant life-companion (Miss Ella Broadus whom he married November 27, 1894), the strong love of a father and the tenderness of a mother all contributed to the enrichment of his teaching and preaching.

Poor health in the early years of his professorship, extensive travel, missionary passion, rich culture, evangelistic fervor and ripe scholarship safeguarded him in denominational discussions and made him one of the most sought after Christian leaders of the century for Bible Conferences, pulpit supply and contributions to denominational papers, scholarly magazines and works of reference.

He had the inner urge and gifts of leadership, the ability to see clearly and evaluate rightly difficult situations and perplexing problems and plan wisely for their solution. He was fair and courteous with an opponent while exposing error in a spirit to which no one could object. Maturity of thought, grasp of great issues, sane reasoning and ripe judgment gave him unquestioned leadership, made him a wise counselor and opened doors to denominational leadership which he declined to enter that he be free to dedicate all his powers to sacred scholarship.

Dr. Robertson preached his first sermon when not quite seventeen to a Negro congregation and received 90 cents as

honorarium. His second sermon was preached three years later in the First Baptist Church of Salisbury, N. C. The next summer he did missionary work in Liberty Association where he held seven revival meetings and learned first-hand the normal and abnormal phases of evangelism, saw the weaknesses and errors of ignorance and coined some of the pet expressions for some churches and church members which delighted his students for 46 years. He began as a subject preacher but soon developed into one of the greatest expository preachers of his day. His sermons were characterized by sincerity, simplicity, clearness of thought and diction, and humor distinctly his own. His greatest single evangelistic service was in the First Baptist Church of Oklahoma City when 90 young people and others gave their hearts and lives to Christ. He told the story of Jesus, then walked the isles pleading with his hearers to come to Christ. We heard him tell the story of the meeting on his return to Louisville and his face shone due to the fire in his heart and the fervor of his spirit.

Dr. Robertson's supreme intellectual achievement was his "Big Grammar" but his greatest contribution to the kingdom of God was as teacher of the Greek New Testament in the Seminary and Bible Conferences. More than 6,000 were taught by him in the Seminary and tens of thousands in summer assemblies and conferences. He had little patience with a pupil who would not study and was the official executioner of the big-headed and conceited young preachers, but he was as sympathetic and tender as a mother with those in trouble. His teaching was a combination of intellectualism, common sense, Christian emotionalism and humor which combined to insure no dull moments in his classes. It is claimed he wore out a dozen Greek Testaments and no one who saw him in the class room, pulpit or conference with the open New Testament in his hand can forget the scene or fail to be influenced by it. Twelve times in 21 years he was at Northfield and as many more at Winona Lake. Some think he made his greatest contribution in these conferences but we believe this due to an under-estimate of his class

work. Twice he delivered the Stone Lectures at Princeton, which historico-expository teaching found permanent form in "The Pharisees and Jesus" and "Paul and the Intellectuals."

Dr. Robertson began to write books at the age of 38 and ended at 70, during which time were published his "Big Grammar" and 44 other books—4 Grammars, 14 Commentaries and Studies, 6 "Word Pictures of the New Testament," 11 histories and 10 Character Studies. In addition to these were scholarly articles in works of reference, reviews of books, and numerous articles in denominational papers. The "Big Grammar" was his masterpiece, the work of 26 years, and on it his fame as a scholar chiefly rests. Dr. Robertson was greater than all his works and his true spirit is best shown in a conversation with him in New York outside of Doran and Company's store.

We were entering the store as he was coming out. Taking us by the hand he led us aside and with tears running down his cheeks, his chin quivering and still holding our hand, he said in substance: "Tiffany, I have just received the greatest compliment of my life. George H. Doran has just told me that my firm faith in Christ coupled with my ripe scholarship has held him true to Christ through these troubled days more than anything else. He said if men like me love the Lord and are loyal to him, there is no room for questioning in his mind. I consider that the greatest compliment a man can receive, and when it comes from George H. Doran it overwhelms me."

THE SERVICES OF DR. MULLINS

Dr. E. Y. Mullins was born in Franklin County, Mississippi, January 5, 1860, the fourth child and first son in a family of eleven children and immediately dedicated to the ministry by his preacher father and mother, though the fact was not revealed to him for 35 years and when he had been preaching for 10 years. When he was eight years old the family moved to Corsicana, Texas. His father was accurate in scholarship, a sturdy disciplinarian and believed that hon-

est toil is vital to a well-rounded life, hence when the older girls were ready for college, young Edgar was put to work to help earn the money for the school expenses. He was printer's devil, newsboy, typesetter, printer; then messenger boy and telegrapher, picking up telegraphy between his trips as messenger, and was in charge of a telegraph office when 15 years of age. When 16 (1876) he entered State Agricultural and Mechanical College where he received a fine collegiate education and strict military discipline, both of which were of inestimable value to the tall and slender youth. Graduating from A. and M. at 19 (1879), he pursued his work in telegraphy for two years in Galveston and then decided to study law. While studying law in Dallas he was converted in a meeting held by Major W. E. Penn and soon felt called to preach (being 20 years old).

The next year (1881) he entered the Seminary and soon was elected manager of the mess hall at "Waverly Hotel," where the students lived. Lest his seminary or administrative work suffer, he planned his seminary work for four years, kept his position as manager of the mess hall for three years, saved the students money, gave them good food, and paid his own way at the Seminary.

Dr. Mullins offered himself to the Foreign Mission Board for missionary work in Brazil but the Board was not specially interested in Brazil at that time, and the financial status of the Board prevented sending new missionaries. The young preacher was supply pastor for the Baptist Church at Harrodsburg, Kentucky, and had been asked to become pastor. When Dr. Thomas Price, a physician of Harrodsburg, told him, "Young man you have no business thinking of going to a warm climate for your life work, you are not physically fit for it," he accepted the Harrodsburg pastorate, married Isla May Hawley June 2, 1886, and remained pastor at Harrodsburg until 1888.

Called to the San Antonio church he accepted, but when Dr. Price advised against it due to Mrs. Mullins condition he wired the church withdrawing his acceptance. Then came the call to the Lee Street Church of Baltimore. Dr. Price said

the move would be safe for Mrs. Mullins and the move was made to the large downtown church which offered the opportunity of further study at John Hopkins University, where Dr. Mullins took courses in inductive logic and in expression—the latter course that he might make his delivery the best of which he was capable. In Baltimore Edgar Wheeler Mullins was born on Sunday morning while Dr. Mullins was preaching, October 28, 1888—he died in Richmond, Va. 7 years later. May 30, 1891 a second son was born who died 26 days later due to a mistake in the druggist's preparation of a prescription. Clarity of expression and singleness of aim characterized the sermons in Baltimore which bore rich fruit in that city and developed the ability for clear and convincing statement which became the master passion of his life, for he believed truth accurately and convincingly stated always wins, especially when backed by the skilled use of apt illustrations which are just an instant's illumination making the points of the sermon stand out in quick review. Homey, everyday things were used to give sudden flashes of truth-illuminating light, such as, 'you cannot hatch goslings from doornobs,' 'make a man of war out of a gooseberry bush' (Spurgeon), 'a sound ship out of unsound timber' (Strong), 'a regenerated church out of unregenerated members'; 'joining the church does not make one a Christian any more than looking through a telescope makes one an astronomer;' 'going through college does not make a scholar any more than going through a garage makes a man an automobile'; 'putting on armor does not make a soldier, nor power confer privilege but privilege power'; 'a man might defeat a stage tiger in a stage battle in the most heroic manner, but no one knows if he will fight or run if a real tiger is met in the jungle'.

In 1895-1896 Dr. Mullins was Associate Secretary of the Foreign Mission Board. Sensing the need of education that people know more of the fundamentals of foreign work, more of its spiritual initiatory impulses, more of its significance in human history and more of its potentialities in the future destiny of man, he delivered three lectures along these lines

in Richmond College to a packed house. Other colleges were visited and these lectures given, but when friction was likely to arise between his field and that of Dr. Willingham, he dropped back into the work of the office, taking on a routine for which he was in no way fitted.

Then came the call and the pastorate at Newton Centre, Mass., an intellectual center of New England and a church including in its membership leaders in every realm of life, which challenged him to his best preaching—assured they could receive and digest the best he had to offer. His tactful leadership is shown in the fact that when he discovered few of the children of the congregation were members of the church, that their parents were anxious about them yet abhorred ordinary revival methods and rebelled at the idea of their children coming into the church through excitement, Dr. Mullins gathered the children in the church study on Tuesday afternoons from 4-5 where they were free to ask questions. After a winter of thus getting acquainted with the children he asked his deacons what they thought of having two weeks of evening services in the church lecture room where he would give simple talks on Christian fundamentals, Baptist beliefs and devotional messages. The deacons agreed but were not enthusiastic, parents brought their children and more than 40 were converted.

The Whitsitt controversy led to Dr. Whitsitt's resignation as President of the Seminary. Dr. Green of William Jewel College declined the call to succeed Dr. Whitsitt, then Dr. Henry W. Battle, Dr. William E. Hatcher, Dr. Carter Helm Jones and Dr. R. J. Willingham were instrumental in the call of Dr. Mullins as President of the Seminary June 29, 1899. Knowing the bitterness of the Whitsitt controversy, Dr. Mullins decided to move forward in a straight line, looking neither to the right nor the left for approval or disapproval; to be courteous and considerate to all while relying on God for direction and guidance. In the beginning neither side liked his middle-of-the-road course and many stood aloof to see what he would do. They did not have long to wait before a daily chapel hour for praise and prayer was

inaugurated, Chairs of Biblical Theology, Comparative Religion and Missions and Sunday School Pedagogy, were established; a lectureship on Evangelism and a theological quarterly were begun. In all of these he had the full cooperation of the faculty, never overriding their judgment, but marshalling the facts he relied on the belief that a true and right thing if stated aright will always convince.

Ten books came from his pen between 1905 and 1924. Why is Christianity True, 1905; The Axioms of Religion, 1908; Baptist Beliefs, 1912; Freedom and Authority in Religion, 1913; Commentary on Ephesians and Colossians, 1913; The Life in Christ; The Christian Religion in Its Doctrinal Expression; Talks on Soul Winning, 1920; Spiritualism a Delusion, 1920; Christianity at the Cross Roads, 1924. President of the Southern Baptist Convention 1921-1924 and of the Baptist World Alliance 1923-1928, Dr. Mullins was in almost continual demand as preacher, lecturer and after-dinner speaker. When Dr. Mullins became President of the Seminary Baptists numbered about 4,000,000, when he died they numbered more than 12,000,000, and with the growth of the denomination in numbers, wealth, prestige and culture, he grew with them, yea, outgrew them—for he stood out more conspicuous in leadership at the close of the period than at the beginning. Entering the presidency he faced the vigilant suspicions of a reactionary faction and the crude doctrinal conceptions prevalent among millions of the denomination. His task was to disarm suspicions and leaven the millions with a more enlightened interpretation of the gospel and hold the confidence of the denomination without sacrificing anything of the substance, value or motives of Christianity. While factions of extremists denounced one another as heretics, broke fellowship with one another, resorted to political manipulations of denominational machinery to gain control of boards, funds, schools and pulpits, he never lost his poise or perspective, never surrendered a principle, never compromised and never lost the confidence of Baptist at home or abroad. "Great among the great, he was also simple among the lowly. He was welcomed equally

in educational assemblies, in associations of business men, in the courts of princes and in little country churches. He acquired the discipline and spirit of modern scholarship, but never lost the simplicity of his early faith."

He was a man of strong will, great intellect, deep-seated convictions, unswerving loyalty to duty, determined to do what he thought was right, fearless in declaring his convictions and unwavering in abiding by them. A man of rare ability, rich personality, a great leader and molders of the thoughts of man, he was at the same time a marvelous executive and administrator. His directness and simplicity of style and his happy faculty of illustrating the sublimest truths with homey objects made him a popular preacher and interesting and enlightening to people of every intellectual grade and variety.

At home in history, philosophy and theology, he also kept abreast of the best in psychology, sociology and ethics. He had a sense of destiny, of divine calling, and believed God was using him to achieve in time eternal purposes and conserving eternal values. He sought to know and do God's will for himself, hence those who knew him best saw him as an intelligent, determined and conquering instrument of the redemptive will of Christ who led others by following Christ himself.

He never did careless or slipshod work. In all he did he was systematic, methodical, accurate, painstaking and thorough, which account in part for the positions of honor and trust he held, the world-leadership offered him by his denomination and the growth of the Seminary in endowment, physical equipment, student body, in reputation for sound scholarship and safe leadership. Asked the secret of his success he replied: "If I have gained any success in my work it has been because of my determination to stand on the right side of every question regardless of the cost. And when I have asked God for something I have prayed that he would give it to me if it was right and withhold it from me if it was wrong. God has always given me what I asked for or something better." He asked God for direction then

did his best to stay in line with divine guidance, which was exhibited in integrity of character, loyalty to truth, fidelity to facts and the courage of his convictions. Convinced he was right he was not afraid to stand for his convictions, regardless of the opposition or odds. May every student catch his spirit, exhibit his loyalty to truth, his fidelity to the fundamentals of the faith and exhibit in life the significance of the inscription upon his monument:

“My sword I give to him who shall succeed me;
My courage and skill to him that can get it;
My marks and scars I carry with me
To be a witness for him that I have fought his battles
Who will now be my rewarder.”

Book Reviews

Introducing the Old Testament. By Clyde T. Francisco. Broadman Press, Nashville, Tenn., 1950. 271 pages. \$3.75.

Dr. Clyde T. Francisco has taught in the Southern Baptist Seminary since 1944. During this time he has noted the need for an adequate textbook in Old Testament survey. In his *Introducing the Old Testament* he has answered that need.

Since he is a precise and well-read scholar, the book takes cognizance of all the important historical and literary findings of scholarship. Since he is a well-balanced evangelistic student of the Word of God, he has brought out the vital spiritual value of the Old Testament. He has emphasized the value of the Old Testament for our day and has approached the Scriptures in a vital searching for the truth and not as legal directives. Conscious of the impossibility of modern scholarship to prove absolutely the various questions, he has been intellectually honest in recording the facts of each problem. He has not made an effort to convince anyone of his particular interpretation. When the arguments are not decisive, he states the various evidences without making any rash statement as to the "accepted" opinions. He is careful in presenting the arguments in order that the facts may speak for themselves. He has not tried to pervert or twist any fact to fit the point of view of any teacher. His avoidance of dogmatism adds to the great value of the book.

This is the most valuable addition to our classroom work in many years. It has answered the need for a scholarly up-to-date introduction which also includes sane and sound interpretations. It is the best textbook for a survey course in Old Testament that I have seen.

Each book of the Old Testament is studied separately with a brief, yet adequate, introduction which incorporates a study of the author, the history and interpretation. Each introduction forms a basis for excellent classroom assignment.

J. J. Owens

The Book of Genesis. By Charles R. Erdman. Fleming H. Revell Company, New York. 1950. 124 pages. \$1.50.

Dr. Erdman, Professor Emeritus of Practical Theology at Princeton Theological Seminary, has prepared a delightful book for his readers. It consists of character studies of Adam, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph. The treatment is sound, inviting, and challenging. One will find many suggestive remarks in the studies that will lead to further thought and richer understanding of the noble passages that begin the panorama of Scripture. No recent work on Genesis will provide more spiritual food and present more of an intellectual challenge than these simple yet profound studies.

Clyde T. Francisco

The Fight for Palestine. By Carl Armerding. Wheaton, Illinois: Van Kampen Press. 1949. 152 pages. \$1.75.

The author, associate professor in Bible and Theology at Wheaton College, presents in this volume an expository and devotional commentary on the Book of Joshua. The Bible student will find it very helpful in pointing out the abiding spiritual values to be found in this frequently neglected portion of the Scriptures.

Dr. Armerding has a charming and clear style that makes the work very readable indeed. One would only wish that he had omitted many fanciful applications of the truths of the book of Joshua. He has found enough clear teachings without having to resort to a questionable exegesis that ignores the contextual meanings of the passages under study. All in all, however, the book is worth anyone's reading and will stimulate and assist one's thinking on the eternal truths of God's word.

Clyde T. Francisco

David and His Mighty Men. By R. O. Corvin. Grand Rapids, Michigan: Wm. B. Eerdmans, 1950. 175 pages. \$2.00.

The author, President of Southwestern Pentecostal Holiness College, Oklahoma City, since 1946, has gleaned from

the Bible, Josephus, and many other sources, the material for these short character studies. The book includes studies of David, Jashobeom, Eleazer, Abishai, Joab, Benaiah, Shammah, the Unknown Soldier, and Uriah, the Hittite, as well as others.

There is little that is profound in this book, but the author will bring to notice many things that usually escape the reader's attention. It is well worth reading.

Clyde T. Francisco

Poetry of the Old Testament. By S. C. Yoder. Scottdale, Pa.: Herald Press. 422 pages. \$4.50.

This book contains a compilation of the poetry of the Old Testament exclusive of the Prophets. In addition, Hebrew poetry is briefly treated from the viewpoint of literary structure. The poetry is printed as poetry without the presence of verse markings or numbers. The value of this book is that poetry of the historical and poetic sections of the Old Testament with concise introductory materials are brought together in one volume.

J. J. Owens

Biblical Commentary on the Book of Job. By F. Delitzsch. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1949. Vol. I contains 453 pages. Vol. II contains 462 pages. Two volumes, \$7.00.

This is another valuable addition to the Keil and Delitzsch Commentaries on the Old Testament which is being reprinted by the Eerdmans Publishing Company. The commentary on the book of Job was written by Franz Delitzsch and translated from the German by Francis Bolton.

The first volume is a sound exegetical commentary on the first twenty-two chapters. There is also included an excellent introduction to the study of the book. The second volume incorporates the exegesis of chapters twenty-three through forty-two. The appendix contained in this volume is of great value to the full understanding of the book. The index of texts for both volumes is at the end of the second volume.

This is a sound and basic interpretation of Job. The reading of these books will stimulate the reader to a deeper understanding of the problem of suffering.

J. J. Owens

The Poem of Job. By William Barron Stevenson. Oxford University Press, 1947. 121 pages. \$3.00.

The three lectures of the Schweich Lectures of the British Academy for 1943 have been divided into the six chapters for this book. It is a literary study whose value is greatly enhanced by a new translation. The prologue and epilogue of the book of Job are not considered as original portions of the poem. The approach is scholarly and direct. While the reader may not agree with the author's conclusions, he will at least be prompted to serious consideration.

J. J. Owens

Jonah Speaks. By Maynard A. Force. The Lutheran Bible Institute, Minneapolis, Minnesota. 1950. 174 pages. \$2.00.

These devotional meditations are rich in their suggestiveness to the spiritual imagination. The writer has spent much time and meditation upon the often neglected book of Jonah. Such titles as Tarshish Ships, A Question That Only You Can Answer, God's School Room, The Question Mark, indicate the originality of the work. The reader is delighted and stimulated by the freshness and relevance of the applications. Certainly the book is more than worth its cost to the purchaser.

Clyde T. Francisco

Ezekiel (Soncino Books of the Bible). By S. Fisch. London: The Soncino Press. 350 pages. 12/6 net.

This commentary, as the others in this same series, has the advantage of having the Hebrew and English translation in parallel columns. Thus the reader can easily compare the two. These columns occupy half the page, while the other half contains commentary materials, both from Christian commentators and Jewish expositors. Since the series is a

Jewish undertaking, it contains more of the traditions of the Talmud than is usually met with in commentaries on the Old Testament. The theological position is conservative, and the interpretations on the whole lacking in originality.

Clyde T. Francisco

Men of God. By Seton Pollock and Wilfrid Grantham. London: Victor Gollancz Ltd., 1947. 8/6d.

This book contains six plays as they were broadcast by the British Broadcasting Corporation in 1946. The "Prophet of Fire" is the story of Elijah. "Shepherd of Tekoa" is the story of Amos. "The Citizen" is of Isaiah; "The Bands of Love" is of Hosea; "A Man of Strife" is of Jeremiah; and "The Mantle of Elijah" is of John the Baptist. For each play there is a brief discussion of the historical relevancy of each man to world-history of his time.

J. J. Owens

Ugaritic Literature. By Cyrus H. Gordon. Pontificium Institutum Biblicum, 1949.

This is a comprehensive translation of all the extant Ugaritic literature. It is divided into a section of Poetic texts a section of Prosaic texts.

The clay tablets unearthed at Ugarit date from the early fourteenth century B. C. Since they are in a Semitic language and are contemporary with much of Old Testament history, they form the most important corpus of ancient literature which has come to light recently. The introduction to the translation of these tablets makes this worth reading.

J. J. Owens

The History of the Persian Empire. By A. T. Olmstead. Chicago: The University of Chicago Press, 1948. 576 pages with 70 plates. \$10.00.

A. T. Olmstead at the time of his death was professor of Oriental History at the Oriental Institute of the University of Chicago. After the death of Professor Olmstead the task of seeing this excellently produced volume through its

later stages was undertaken by a few of his colleagues on the faculty of the University of Chicago.

The author, writing in a good journalistic style, gives a lively account of the rise and fall of the Achaemenid empire. By piecing together the oriental sources for the Achaemenid period Professor Olmstead has painted a new picture of that empire. He shows that long before Alexander the Great defeated the Persians and brought Greek domination the Persians had imported artists, cooks, physicians, and scientists from Greece.

The reader is left with the feeling that many difficult problems are settled without proper discussion such as the date of Zoroaster and the date of Ezra. A very serious limitation of the work is its documentation. Many statements are made which are questionable in nature and the reader is left with no suggestion as to the location of the evidence. Despite these limitations, this book is an invaluable supplement to the Greek histories of the Persian Empire.

Taylor C. Smith

Theology of the Old Testament. By Gustave Friedrich Oehler. Grand Rapids, Michigan: Zondervan Publishing House, 1950 reprint. 569 pages. \$5.00.

The son of G. F. Oehler edited this famous old work in 1873-74. The father, whose life (1812-1872) was lived at the time Schleiermacher's influence had brought the Old Testament into disrepute, gave an impetus to careful philological investigations of the Old Testament by his emphasis on progressive revelation and its consummation in the New Testament. He was not troubled by Biblical criticism, having at this early date recognized several hands in the composition of the Pentateuch and accepted the theory of two Isaiahs. At one time the work was considered the best in the field, but it has since been surpassed by the works of Schultz (1869, 5th Ed., 1896), Dillmann (5th Ed., 1895), Koehler (1935), Eichrodt (1933, '35, '39), and Procksch (1949) in German, and Davidson (1904) and Knudson (1918) in English. However a reprint of a great classic in such an

attractive volume is a welcomed occasion for those who believe that the study of the great monuments is the best way to avoid the theory that the latest is always best. Here in Southern Baptist Theological Seminary many volumes of Oehler will be used in the study of the history of Old Testament theology. It is still of value as a text where such a method of study is followed, but the times call more for the production of constructive works than for reprints three-quarters of a century old.

Dale Moody

Theology of the Old Testament. By Paul Heinisch. Translated by William Heidt. Collegeville, Minnesota: The Liturgical Press, 1950. 386 pages. \$5.00.

Dr. Paul Heinisch is in Roman Catholic Old Testament studies what Walther Eichrodt is among Protestants. From 1923 to 1945 Professor of Sacred Theology at the University of Nijmegen, he is the author of twenty-one important volumes on theology, his more famous being six volumes in the celebrated "Bonn Bible." To those accustomed to think of Roman Catholic thought in terms of Thomistic philosophy or dogma, the translation of this important Biblical study will be a revelation of a significant trend in European Catholicism.

Part One is on the doctrine of God. Where Eichrodt's work is colored by the Reformed idea of the covenant, Heinisch is unable to clear his mind of Thomistic theological terminology. Reading the two together reveals how much ecclesiastical tradition can shape the conclusions of two great Old Testament scholars. The third section of Part One is on the "Preparation for the Mystery of the Most Holy Trinity," but it is a striking parallel to the first part of Eichrodt's second volume. There is no discussion, however, of the glory of Yahweh as in Eichrodt. Part Two parallels the rest of Eichrodt's second volume. The first section of Part Three, on "Morality" covers the ground covered in Eichrodt's third volume with the exception of long discussion of divine worship. Part Four is on "Life After Death," but Part Five, on "Redemption," has some of the best material. Section three

on "The Messiah" is the best material in the book, despite dogmatic reasons for some interpretations.

For the mature student this volume will prove a treasure of facts even if some of the presuppositions and conclusions of the author must be rejected. The bibliography at the end is worth the price of the book.

Dale Moody

The Jewish New Year Festival. By Norman H. Snaith. London: Society For Promoting Christian Knowledge, 1947. 230 pages. \$1.89.

In 1934 Professor Snaith in a volume entitled *Studies in the Psalter* endeavored to prove that the Psalms which Sigmund Mowinckel associated with the annual New Year Coronation Feast of Jehovah in Israel were post-exilic in origin. In this volume he opposes the theory of Mowinckel that the origin of the Jewish New Year Festival of *Rosh hashShanah* was the annual Coronation Feast of Jehovah. Professor Snaith maintains that there is "no discernible connection between the Tishri I of pre-Mishnaic times, and the Rosh hashShanah of the days after the Temple had been destroyed" (p. 206). He believes that the King-motif of the Jewish New Year Festival of the First of Tishri was no older than the time of the Hadrian war. The author has presented evidence to establish his thesis.

Taylor C. Smith

The Harmony of the Prophetic Word. By Arno C. Gaebelein. New York: Our Hope Press. 211 pages.

The Book of Psalms. By Arno C. Gaebelein. Wheaton Illinois: Van Kampen Press. 509 pages. \$3.50.

In these two works the famed premillennialist sets forth his views on the interpretation of prophecy. In the first book he seeks to show how the various prophets agree upon the nature of things to come. However, the actual study seems to be a discussion of the teachings of the prophets that can be made to harmonize with the author's preconceived interpretation of prophecy. "Everything is yellow to the jaundiced eye" and Dr. Gaebelein finds what he is looking

for. This he harmonizes rather than the prophets in their totality of teaching. Such ignoring of context can never result in a valid exegesis.

In his treatment of the Psalms Gaebelein does what one would think impossible unless he saw it with his own eyes. He attempts to show as his primary purpose the application of each Psalm to the condition of the latter days, especially as applied to Israel. One somehow gets the feeling that the great spiritual truths of the Psalter are being sacrificed to the cause of literalism.

Clyde T. Francisco

The Tabernacle. By J. Vernon McGee. Wheaton, Illinois: Van Kampen Press. 97 pages. \$1.50.

Bible students have always been intrigued by a comparative study of the furniture of the wilderness tabernacle and New Testament truths. There is certainly spiritual significance in the structure of that ancient center of worship that forms the background for our Christian experience with God. Yet one must be careful not to read the New Testament back into those Old Testament customs. The Tabernacle services pointed toward our day but did not necessarily duplicate every act of Christian worship. The author of this study, pastor of the Church of the Open Door, Los Angeles, California, attempts to point out the significance of the tabernacle furniture in light of New Testament truth. In doing so, he has found abundant correspondences, but one often has the feeling that in expressing personal opinions the author often claims Scriptural authority when it is actually lacking. If the Bible student wishes to begin a study of this profitable subject, this book will ably introduce him. However, he would do well to consult in addition other less popular studies.

Clyde T. Francisco

Christ in the Psalms. By William L. Pettingill. Wheaton, Illinois: Van Kampen Press. 143 pages.

If the New Testament applies a statement in one of the Psalms to Jesus, the author of this book is constrained to re-

gard that Psalm as Messianic. He finds 14 of these Psalms, 2, 8, 16, 22, 31, 34, 40, 41, 45, 68, 69, 102, 110, 118. He makes no allowance for the fact that the Psalmist may have in mind an intention which is not Messianic, while the ultimate fulfilment does apply to the Christ. Thus he is guilty of much strained exegesis. However, there is much to commend in the book, for he calls to mind many truths that otherwise might never be noticed.

Clyde T. Francisco

The Jew and His Mission. By Henry Ostrom. Wheaton, Illinois: Van Kampen Press. 153 pages. \$1.00.

Although one may not agree with the author on the role that the Jews are to play in the plans of God for the future, he will find this study profitable for its able defense of the often disputed view that faithful Jews will be restored to special eminence in the world.

Of special value is the author's description of the eternal Jew in chapter one. Its vivid imagery will make an indelible impression on the reader. In the sixth chapter he demonstrates quite conclusively that the belief that ten tribes of Jews have been lost is not based on fact. Representatives of all twelve tribes returned after the captivity. His refutation of the theory that remnants of the ten lost tribes are to be identified with certain elements of the British people is the most able to be found anywhere. Also, his final warning that the Jew must be evangelized now is a healthy reminder to those who would substitute prophecy for action.

Clyde T. Francisco

An Introduction to The New Testament. By Kirsopp and Silva Lake. Christophers, London: 1948. 298 pages. \$1.19.

Since it was first published in 1928, this *Introduction* has proved to be of inestimable worth to students, ministers, and professors alike. In his evaluation of the work Professor Howard said, "The discerning reader will find valuable suggestions on almost every page". I am in agreement with this statement.



The first part sets forth the literary facts and critical problems concerned with the various books of the New Testament. The second part describes the background, Jewish and Gentile, against which the New Testament is set. There are appendices of great importance to New Testament study such as Chronology, Topography, Literary Evidence, and a lengthy Bibliography.

Taylor C. Smith

Understanding the New Testament. By Jan W. Fraser. New York, Nashville: Abingdon-Cokesbury Press. 160 pages. \$1.75.

This general introductory survey of the literature of the New Testament was first published in New Zealand several years ago and has been adopted as a text in a number of schools. The viewpoint taken is approximately the same as that of the much more comprehensive book by E. F. Scott, *The Literature of the New Testament*, which is so widely used in this country.

Dr. Fraser's work is concise and to the point, in most respects a book of genuine aid to the beginning student in New Testament, or to the interested layman. However, it is perhaps not unjust to say that sometimes the treatment is too sketchy: one feels, for example, that the brevity of the discussion of the oral and documentary sources behind the synoptic Gospels will for the beginner issue in more confusion than understanding.

The price of the book is quite reasonable, and it will no doubt be an answer, though not a whole satisfactory one, to the needs of some classes in Bible, where a text of its viewpoint is desired and Scott's book is considered too difficult.

H. E. Turlington

New Testament Manuscript Studies. Edited by Merrill M. Parvis and Allen P. Wikgren. Chicago: The University of Chicago Press, 1950. 220 pages plus 32 plates. \$3.00.

In October, 1948, a group of students of the Greek New Testament met at the University of Chicago to discuss mat-

ters preliminary to the preparation of a new critical apparatus of the Greek New Testament. The papers submitted as the program for that meeting are contained in this book. The present state of our knowledge in this field of study is covered in a comprehensive way by these articles. Those contributing papers in this volume are Kenneth Clark, Bruce Metzger, Robert Casey, F. C. Grant, A. P. Wikgren, Robert Grant, Merrill Parvis, Sirarpie der Nersessian, and Kurt Weitzmann.

Taylor C. Smith

The Theology of Saint Paul. Two Volumes. By Fernand Prat and translated by John L. Stoddard. Westminster, Maryland: The Newman Bookshop, Volume I, 523 pages, Volume II, 512 pages.

The Newman Bookshop is to be highly commended for reprinting this invaluable work by the world famous Jesuit New Testament scholar. In recent years New Testament scholars have submitted many new ideas and much new information on Paul's Epistles which would make certain parts of this work appear obsolete. Despite this, these two volumes still maintain the highest respect in scholastic circles.

Volume One of this work is more along the line of an introduction to the Epistles of Paul and the Acts of the Apostles. Volume Two is a discussion of theological ideas found in Paul's writings. The Detached Notes in Volume Two are very valuable.

Taylor C. Smith

Galatians in the Greek New Testament. By Kenneth S. Wuest. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1948. 192 pages. \$2.00.

This seventh in the series of Word Studies on the Greek New Testament follows the pattern set by the author in the other volumes. It is not intended to be an original or scholarly work; its sole value lies in its attempt at simplifying the contributions of seven other commentaries on the Greek text of Galatians. Written primarily for English Bible students the book may prove helpful to both Bible School teachers and busy pastors.

Jerusalem. By Trude Weiss-Rosmarin. New York: Philosophical Library, 1950. 51 pages plus 12 plates. \$2.75.

The stated object of this book is to analyze "the untenable scheme for Jerusalem's internationalization" and the author proceeds on the presupposition that such a scheme is untenable. The analysis itself follows a manifest apology for recent Jewish violence in Palestine. The early chapters in the very brief treatment are devoted to the history of Jerusalem and refer summarily to the Biblical account. Though hardly worthwhile from a Bible study standpoint, the book is significant as a Jewish expression of love for Jerusalem, and reveals the viewpoint of modern Jewry to United Nations proposals for dealing with the problems of Palestine.

J. Estill Jones

Commentary on the Epistle to the Romans. Commentary on the First Epistle to the Corinthians. Commentary on the Second Epistle to the Corinthians. Commentary on the Epistle to the Ephesians. By Charles Hodge. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950. Four volumes, reprinted.

Charles Hodge is best remembered for his monumental works in systematic theology. He could not, however, have been so fine a theologian had he not been a diligent and careful student of the Bible itself. He had already been lecturing at Princeton on the Pauline Epistles for nearly twenty years when, in 1840, he was transferred to the department of Didactic Theology; yet he continued some of this exegetical teaching from Paul until 1878.

The commentaries thus are about a century old, and are liable to objections which such age entails. The introductions (there is none at all for II Corinthians) do not discuss questions which more recent scholarship has raised. Hodge could not, of course, take advantage of investigations which have been made since his day, and he is therefore subject to considerable error in such matters, for example, as textual criticism. Again, in lexicography he lacks the advantages of recent commentators who draw upon our relatively new knowledge of vernacular Greek from the papyri.

Nevertheless, the keen and inquiring mind of the interpreter and theologian has left a deposit in these commen-

taries which the serious student of the Scriptures will continue to appreciate. This is especially true of the commentaries on Romans and, to a lesser extent, Ephesians, in which books the exegetical basis of Hodge's theology is everywhere apparent.

The prices of the volumes vary from \$5.00 for the Commentary on Romans to \$3.50 for that on II Corinthians. The paper is good, as on most of Eerdman's reprints of such older works, and the binding quite satisfactory.

H. E. Turlington

The Great Redemption. By Chester W. Quimby. New York: Macmillan, 1950. 213 pages. \$2.50.

Professor Quimby distinguishes two main types of commentaries. The first type seeks one thing only, "to elucidate the author's thought as he meant it for his own time and readers." In a second classification are "living" commentaries, which seek to clarify the author's main ideas, explaining and applying them with parallels, illustrations and homiletical exhortations for the present day. *The Great Redemption* is such a "living" commentary on the Epistle to the Romans.

After a brief summary of the Epistle and a well-written, imaginative survey of the city whose Christians received it, Dr. Quimby presented chapters on "The Helpless Plight of Man," "The Wrath of God," "The Good News of God," "The Benefits of the Great Redemption," "The Problem of the Unredeemed," and "The Christian's Daily Life." The vocabulary is simple and on the whole the style is appealing. The study of words like wrath, faith, righteousness, and justification are all important to the understanding of Romans, and they are carefully interpreted and illustrated. In his presentation of these ideas the author is in close agreement with the interpretation given by C. H. Dodd in the Moffatt N. T. Commentary, a volume he recommends most highly.

There are paragraphs here and there in the book which reflect the overwhelming convictions of Dr. Quimby about

the evils of denominationalism, and some will perhaps be disappointed in the book on that account. Again, we are told that Paul has what is to us "an outlandish and impossible cosmic moral scheme," though the author's understanding or misunderstanding, of Paul on this point is not elaborated in this volume.

Yet the chapter on "The Wrath of God" and that on "The Christian's Daily Life" are particularly fine, and the volume as a whole should help many a preacher in the accurate and clear exposition of some of the Christian truths most needed in today's world.

H. E. Turlington

This Same Jesus. By J. Campbell Jeffries. New York: Exposition Press, 1950. 100 pages. \$3.00.

The thesis of this book is "that the Holy Spirit came down upon Jesus at His baptism and operated in, through and out of Him until the ascension; and then the Spirit was sent down from heaven upon the disciples at Pentecost as 'this same Jesus,' and operated in, through and out of them as the reign of Christ" (p. 19).

Dr. Jeffries seems to say (p. 28) that Jesus was not full of the Spirit until he returned from the Jordan (Lk. 4:1), yet John was "filled with the Spirit, even from his mother's womb" (Lk. 1:15). This troubles the author (pp. 24f.), but he never gives a satisfactory solution to the problem. His chief emphasis is on the reign of God which began at the baptism of Jesus (pp. 15, 23, 27f.) and continues until the consummation of the ages (pp. 62, 72-80). The claim that the Spirit, during the public ministry of Jesus, operated "solely out of Christ" (p. 16) is difficult to harmonize with the treatment of Lk. 11:13 (p. 85).

The second part of the thesis, which is the heart of the book, is based on a strained interpretation of Acts 1:11. The return of "this same Jesus" "in like manner," according to Dr. Jeffries, was fulfilled at Pentecost and has no reference to a bodily return of Jesus (p. 45). In other words, Pentecost is the Parousia. To defend this thesis Acts 3:21 is interpreted in the same manner (p. 61). After Pentecost the Holy Spirit

can be transmitted only through a human medium (pp. 17f., 34). All of this, it seems to the reviewer, is based upon strained exegesis. Other passages of questionable exegesis are Mk. 3:29 (p. 30), John 3:5 (pp. 33f.), John 7:38f. (p. 35), and 1 John 3:9 (p. 73). The ideas of gradual incarnation (p. 28, Dorner's doctrine!) and the divinity of the child of God (p. 93) are doubtful doctrines. Dale Moody

The Glory of God and the Transfiguration of Christ. By Arthur Michael Ramsey. New York: Longmans, Green and Company, 1949. 160 pages. 9s 6d.

Arthur Michael Ramsey, Van Mildert Professor of Divinity in the University of Durham and Canon of Durham Cathedral in England, first came to the reviewer's attention when, in 1946, The Westminster Press in Philadelphia published his essay on *The Resurrection of Christ*. The first book is perhaps the most able treatment of the topic under consideration, but in many ways this new book reveals greater maturity and penetration. Two of the very important topics of Biblical theology have been discussed in their rightful relation, first by a detailed discussion of *kabod* in the Old Testament and *doxa* in the New Testament and then the kindred topic of the glory of God revealed in the transfiguration of Christ. The author has examined the important writings previously published on the theme, but his own discussion is original and creative. Despite the limited and technical nature of the book, the author has sustained a clear and beautiful style that makes reading both profitable and pleasant. Chapter VI, on the glory of God in John, is worth the price of the book. The book is recommended not only for technical study but for all concerned for a Biblical theology in our day. Dale Moody

The Kingdom Without End. By Robert Elliott Fitch. New York: Charles Scribner's Sons, 1950. 137 pages. \$2.50.

In this little book, Dr. Robert Fitch, Professor of Christian Ethics at the Pacific School of Religion, Berkeley, California, gives a prophetic interpretation of modern civilization. He does so by looking at it with historical perspec-

tive and through utilizing insights from the New Testament and the Hebrew prophets. Throughout, he differentiates between the kingdoms of this world and "the Kingdom without End," but he devotes most of his attention to the follies of the kingdoms of this world as judged by the ethical principles of the Kingdom without end. He relentlessly throws the spotlight on what he considers to be the greatest sins of our age, and indicates that scarcely anyone today is free of their influence. These sins he lists as four: the pride of power, the pride of possessions, the pride of intellect, and spiritual pride.

In dealing with these faults of our time, the author's treatment is not designed to soothe, but to stab conscience awake. He breaks temples, and casts down idols. He trespasses upon proprieties, and affronts what he calls "the feelings of a decently decadent society." But he does this in a manner which he believes to be fair to all. He spares no one, not even himself. One wonders before he finishes whether he will leave anything standing. But he concludes that there is one great value which remains: the Kingdom of God, which is the Kingdom without end. This Kingdom, he says, is beyond history, but it exists also in the present. It is "within" the hearts of redeemed individuals; then it is "amongst" them as a new type of social order. It is both a fellowship and a culture. By it, men must live and build.

Though the view that the Kingdom of God is a culture as well as a fellowship is open to debate, every reader will doubtlessly agree that Dr. Fitch effectively uses Kingdom standards to challenge the standards of this world. Not everyone will enjoy the book. But no one will be able to give it careful consideration without being made to re-evaluate many ethical beliefs which are currently accepted.

Millard R. Brown

The Christian in Philosophy. By J. V. Langmead Casserley. London: Faber and Faber, 1949. 262 pages. 18s.

The possibility of a Christian philosophy is one of the burning issues of contemporary thought. The author of this

volume defines Christian philosophy as "one which is Christian in its method and not merely in the general character of its conclusions" (p. 9). It is a necessity for the philosophical type of man, because the Christian intellectual must "choose between being a Christian philosopher and not being a Christian at all" (p. 11). And philosophical perils for intellectuals are no more dangerous than the emotional instability of the temperamental type. So the Christian philosopher, haunted by brother philosophers on one hand and brother Christians on the other, must perform his task.

The first half of the book surveys "The Past Record of the Christian in Philosophy" from Paul to Kierkegaard, and the second half outlines "The Present Opportunity of the Christian in Philosophy" both objectively and subjectively stated. In conclusion Casserley makes clear his conception of the vocation and destiny of the Christian philosopher. He says: "To interpret the world to the Church and the Church to the world, to discern and define the possibility of no mere accommodation, but of a genuinely creative synthesis of their diverse points of view, to convince each of its need of the other, so that a militant Church can only function in the spiritual conquest of a temporal world, so that the temporal world can only achieve unity, meaning and objective worth in a triumphant Church, this is the high prophetic office of a Christian philosopher, but it is one which can only be fulfilled by a Christian philosophy so rigorously philosophical that the most obstinately 'pure' philosopher will admit it to his discussions, and at the same time so manifestly a way of grace that the simplest and most unphilosophical Christian will remember it in his prayers."

Dale Moody

Dogmengeschichte als Geschichte des christlichen Selbstbewusstseins: Das Zeitalter der Reformation. By Walther Koehler. Zurich, Max Niehans Verlag A. G., 1951. 523 pages. Approx. \$6.00.

Koehler's *History of Dogma as the History of Christian Self-Consciousness* was first published in 1938. After thirty-six years of teaching, it was considered his parting greeting

to his many students, and aimed at being an introduction and guide to further study. The book was immediately recognized for its many merits, and was found interesting and stimulating for its specialized point of departure. The conception of dogma as the evolving definition of the Christian's intellectual and moral self-awareness placed old affirmations in a new angle of vision, and (against Seeberg, Loofs, and more especially Harnack) interminably broadened the field properly designated by "Dogmengeschichte"—to include more than purely ecclesiastical theology, and to bring the terminus of the field down to the last Christian thinker. A second, improved edition was published in 1943. It was not permitted to Koehler to bring volume two to final form. He died early in 1946.

Now, however, Hans Barth has prepared the volume on "The Age of the Reformation" from Koehler's notes. The earlier volume will probably be sub-titled now with some such words as, "Von den Anfaengen bis zur Reformation," and be consistently joined to this new, second volume.

The Reformation and post-Reformation doctrinal history was the field of Koehler's special competence. His contribution here will be a worthy supplement to the great work of Seeberg, and goes well beyond anything which Harnack, or even Loofs, contributed to the study.

This second volume is arranged similarly to the first, with chapters added, especially worthy of note, on Baptism, Lord's Supper, and Prayer. The whole book is well-launched by rather unusual chapters at the beginning on, "The New Formulation of the Problem," "Humanism," "The Humanistic-Christian Natural Philosophy (Paracelsus)," and "Nicholas of Cusa." Both volumes are arranged systematically, rather than in the usual pattern of chronology and/or individual theological systems. Such an arrangement will ill fit most lecture schemes in the History of Christian Doctrine, though should offer much incidental but direct help to such. The reviewer has wondered if the work, with its systematic arrangement, will not more consistently aid the lecturer in Systematic or Dogmatic Theology.

All should be grateful for this new contribution to an immeasurably important subject—and for the much labor which must have been required at the hands of Hans Barth.

T. D. Price

The Religious Revolt Against Reason. By L. Harold De Wolf. New York: Harper and Brothers, 1949. 212 pages. \$2.50.

The author of this clear and concise volume is the successor to A. C. Knudson in the Boston University School of Theology, and there is no doubt in the reviewer's mind that he is worthy of this great and honored position.

The first two chapters survey the personalities and principles of what has become known in America as Neo-orthodoxy. From Tatian and Tertullian through Luther and Calvin to Kierkegaard and "the children which God has given him" De Wolf traces the line of "irrationalism" in Christian theology. Karl Barth, Emil Brunner, and Reinhold Niebuhr are singled out for special criticism and challenge.

The third chapter, which answers the attacks on reason outlined in chapter two, is the distinctive part of the book; and those with a comprehensive knowledge of the writers under criticism can begin here to get the value of the book. De Wolf's defense of reason is that some preliminary detachment is necessary for a reasoned faith, that there is as much pride in irrationalism as in the Christian rationalists, that there is a higher degree of probability in "critical rational inquiry" than in "emotional assertiveness," and that the philosopher also commits himself to some principles. Irrationalism, on the other hand, is self-destructive, threatens the possibility of communication, and ignores the need of reason for systems of meaning, rational knowledge of God, and necessary distinctions of thought. However, the author commends the religious rebels' rejection of relativism, the refusal to limit the being of God to our knowledge, the condemnation of sophisticated indecision, and their insistence on the primacy of faith.

The author differs with the present status of the think-

ing of men like Emil Brunner only in the emphasis given to certain points. Where Emil Brunner concedes De Wolf cries from the house top. Even Karl Barth has said almost as much as De Wolf says: "Christendom and the theological world were always ill-advised in thinking it their duty for some reason or other, either of enthusiasm or of theological conception, to betake themselves to the camp of an opposition to reason." (*Dogmatics in Outline*, p. 22). And again: "These were always unpropitious periods in the Christian Church, when Christian histories of dogmatics and theology separated *gnosis* and *pistis*. *Pistis* rightly understood is *gnosis*; rightly understood the act of faith is also an act of knowledge. Faith means knowledge." (*Ibid.*, p. 23). Barth too insists that church proclamation is not enthusiastic and emotional babbling. Barth's *Dogmatics in Outline*, pp. 1-34, with many of Bruner's statements of the past twenty years, will reveal the fact that some tea has been cast into Boston harbor that should have been served to "Philosophics Anonymous"!

Dale Moody

Renewing the Mind. By Roger Hazelton. New York: The Macmillan Company, 1949. 192 pages. \$2.50.

Roger Hazelton, in this lucid little volume, is "concerned with the intellectual task of being a Christian, and with the Christian consequences of being intellectual" (pp. VIII f.); and concern for a Christian philosophy is one of the very vital needs today. This need Hazelton regards a necessity; for, when "cultures clash and unfaith defies faith Christian philosophy becomes imperative" and "Christians have to give a reason for the hope that is in them, and must plant the cross at the crossroads of the world" (p. 181).

L. Harold De Wolf, in *The Religious Revolt Against Reason* (reviewed in this issue) puts his emphasis on the function of reason as preliminary to faith; but Hazelton, like a modern Anselm, explores the function of reason for the understanding of faith. Faith precedes reason, but

cannot exist without the understanding provided by reason. If De Wolf and Hazelton combine their points a position results much like that of Barth (*sic!*): *pistis* is *gnosis*. Have Boston and Basel come to close?

The author is in the tradition of Augustine and Anselm (and Karl Barth wrote an excellent book on Anselm!) and has great affinity with Alan Richardson, in the mind of the reviewer the best Christian philosopher in England. So the report that Hazelton is changing his field to that of theology is received with some feeling of regret. There is no question that he has much to contribute to a Christian philosophy.

One wonders whether this book should be recommended for devotional reading or for philosophical discussion. It has a happy balance of both.

Dale Moody

The Free Church Tradition in the Life of England. By E. A. Payne. London: Student Christian Movement Press, 1951. 192 pages. 8s 6d (about 65c).

A book by a Baptist which every serious Baptist could profitably read. E. A. Payne is the new Secretary of the British Baptist Union. He was formerly Senior Tutor in Regent's Park College, Oxford, and is the author of many books dealing with Baptists and the other Free Churches in England, all of which are competent works; but this last is the best.

After a short chapter in which he introduces the reader to the general church situation in England today and frankly admits a decline in vigor among the Free Churches, he traces the story of Dissent, Non-Conformity and Free Churchism in England from the beginning in the last half of the sixteenth century until now. Alongside the decline in the place of organized religion in the life of the community, Professor Payne lists a notable improvement in the relations between different groups of Christians and some important realignments as present tendencies in England.

The stories of the different Free Churches (chiefly

Quaker, Baptist, Congregational, Methodist and Unitarian) are intertwined. No attempt is made to outline the history of each, but the combined influence and contribution of all on the concepts of church, worship, social change, education and law are made clear. Chapter treatment is given the following topics: Beginnings of Protests; Struggle in the Seventeenth Century; Recognition (1689-1750); Revival: Wesley and His Contemporaries; Expansion: Era of Napoleon and the Industrial Revolution; Confidence: The Victorian Age; Hesitancy: 1900-1939; Summary: The Contributions of the Free Churches.

Professor Payne has keen insight and an unusual sense of relationships. His scholarship is unquestioned and he shows remarkable comprehensiveness. We may well be proud of our fellow Baptist. He has put here information that every preacher should have, and has done it wonderfully well. This is the third edition of the book, which appeared first in 1944, and is revised to bring it up to date. I urge preachers and interested laymen to get it.

S. L. Stealey

The Early Methodist People. By Leslie F. Church. New York: Philosophical Library, 1949. 267 pages, plus bibliography and index. \$4.75.

"This book is part of an attempt to rediscover the first Methodist people It watches them as they begin to transform the barns and cottages into temples It tries to understand the reason for their spiritual agonies and to discover the secret of their triumphs How should they use their time and, particularly, their leisure? . . . How far should they conform to customs and conventions? . . . How did their new experience affect their personal relationships, their family life and their children?"

The chapters of the book were delivered in England as the Fernley-Hartley Lecture in 1948. I wish I had heard them. Seemingly limitless research underlies them; they are carefully written, yet they convey the spirit and environment of the lowly Methodist people of eighteenth century England

right into your reading room. One suffers with them in their deprivations, almost shouts with them in their experience of divine grace, and thrills with them at their Pentecostal success as they cast their gospel dragnets all about England.

This is good history too. It is accurate reconstruction of some of the most significant thinking and living that directed the course of Britain for a hundred and fifty years. Pertinent facts are given on practically every page; for example, the fact that the early Methodist were persecuted as a sect and yet constituted the larger part of the active communicants at the Church of England altars. Or take this song from a description of a fellowship meeting:

O let us stir each other up,
Our faith by works to approve.
By holy, purifying hope,
And the sweet tasks of love.
You on our minds we ever bear,
Whoe'er to Jesus bow;
Stretch out the arms of faith and prayer,
And lo, we reach you now.

Illustrations that brings sobs, stories that arouse courage and determination and consecration are here by the handful. If the author desired to create understanding and appreciation of Methodist beginners, he certainly succeeded with this reader. May a competent Baptist soon be raised up to render to our denomination a like service. College and seminary libraries should obtain the book. A preacher should be able to preach better after reading it.

S. L. Stealey

Russian Nonconformity. By Serge Bolshakoff. The Westminster Press, Philadelphia, 1950. 192 pages. \$3.00.

"Here is a book which none who wish to understand the Russia with which we have to do can afford to ignore", says Kenneth Scott Latourette in the preface to this story of "unofficial religion" in the Soviet Union. With this calculated

statement, the reviewer is in full agreement. The book is a revelation, an inspiration, and a cause for hope in the future.

The author, Russian-born and Oxford-educated, is not himself a Nonconformist, but a member of an Orthodox family. Nonetheless, he has made a sympathetic, objective study of religious movements outside the state church, from the very earliest times. He explains the origin and distinctive beliefs and practices of the Stringolniks, the Shore Dwellers, the Wanderers, the Saviourites, Dukhobors, Molokans, and Jumpers, as well as Evangelicals and Baptists. The average reader will be surprised at the evidences of spiritual vitality despite persecution under the Czarist regime and will be heartened at indications of the present strength of genuine Christian faith within Communist Russia.

Unlike certain other writings purporting to give information concerning religion behind the Iron Curtain, this book is neither spectacular nor over-drawn. Its facts are well authenticated. When the author is engaging in speculation, he says so frankly. Dr. Bolshakoff has given us the most comprehensive and accurate picture available of religious dissent in Russia, both past and present.

H. C. Goerner

Tito and Goliath. By Hamilton Fish Armstrong. The Macmillan Company, New York, 1951. 312 pages. \$3.50.

One of the hottest spots on the map today is Yugoslavia. It is being currently nominated as the most likely place in which Stalin will strike again, as a "second Korea". Perhaps before this review can be published, the blow shall have fallen. If that should happen, it would serve only to heighten the timeliness of Mr. Armstrong's study of this remarkable little country and its even more remarkable leader, Tito. If it does not happen, this book will go a long way toward explaining why, and giving credit to the first man who dared to defy the Soviet Union on behalf of a nation which chose a Communist economy, but rejected Russian imperialism.

The story is a thrilling one. The title is well chosen. Tito is revealed as a modern David, defying the giant Russian

Goliath and getting by with it. Developments are carefully traced, from the days of the Nazi occupation of Yugoslavia, the struggle of Tito and Mihailovich for supremacy, the early days of cooperation between Tito and Moscow, the unbelievable schism, and on to the situation as of the fall of 1950.

Armstrong, who is editor of *Foreign Affairs* and perhaps the outstanding American authority on eastern Europe, does not confine his attention to this one small country. He describes evidences of latent "Titoism" in Poland, Czechoslovakia, Bulgaria, Austria, Hungary, and elsewhere. While emphasizing the helplessness of the oppressed to throw off the yoke of the Soviet Union from within, he gives strong ground for hope that, once revolution begins, it will proceed rapidly in many places in Europe. Don't give up that hope until you have read this book.

H. C. Goerner

The Open Society and Its Enemies. By Karl R. Popper. Princeton: Princeton University Press, 1950. 732 pages. \$7.50.

Mr. Popper, a philosopher and logician at the London School of Economics and the University of London, provides in this book "a critical introduction to the philosophy of politics and of history." Then against this background he examines "some of the principles of social reconstruction" applicable to the social problems of our time. His treatment is controversial. He freely admits that it is, and that it contains much which is purely the expression of his own personal opinion. But he is careful to differentiate between his opinions and scientific analysis. On the whole he handles his argument well. At many points, however, logic deserts him, and he drops to the level of mere dogmatism.

The author begins by distinguishing between the "closed society" and the "open society." The first is a tribal society, characterized by belief in magical taboos and the rule of one man or a small group of men. In it people lose their individuality, while the tribe or state becomes the chief social entity. The second is a democratic society in which the majority rules, and in which the people have learned to some

extent to base decisions on the authority of reason. Professor Popper traces these two social views through the history of European philosophy, exposing the roots of modern totalitarianism as he goes. He lists many enemies of the open society, but there are three which he singles out for special attack: Plato, Hegel, and Marx.

He labels Plato as the father of totalitarianism. He thinks that Plato was dissatisfied with the democratic society of his own city state—Athens, but that he was an ardent admirer of the autocratic order of Sparta. On the basis of the Spartan model, he claims that Plato built the theory of his ideal state in which class divisions and philosopher rule were the most prominent features. Then he mercilessly indicts the great thinker as a betrayer of the open society. He accuses him of intellectual dishonesty, special pleading, and resorting to tricks of propaganda to make the closed society palatable to his readers.

When he comes to Hegel, our writer devotes a lengthy chapter to an analysis of the latter's dialectical philosophy. He points out that Hegel's chief desire was to construct a theory of society acceptable to Frederick William III, autocrat of Prussia, who established the Prussian state as an object of worship from 1800 to 1830. Professor Popper calls Hegel the father of modern totalitarianism.

In treating Marx the author is much more charitable. He thinks that Marx was fundamentally wrong in his economic interpretation of history, and that he erred in saying that the communist state, with its classless society, would be the final product of the historical process. But he believes that Marx possessed a keen sense of social justice which led him to give an accurate description of the abuses of capitalism a hundred years ago. He concludes by opining that Marx was really arguing for a new type of open society, but that the latter's socialistic doctrines were perverted by later communistic followers into a rigid totalitarianism.

Throughout his work, our writer argues against the doctrine of historicism: the view that history moves in certain definable patterns and that a knowledge of these patterns

enables one to predict the course of future events. He claims that history is unpredictable, and that efforts to force it into foreseeable channels only do violence to personality.

The author of this provocative work has an excellent thesis. His approach to it is basically sound. But as he endeavors to set it forth, he is hampered in two ways. (1) His book is full of excess verbiage. He could have said all that he does say in much less space. (2) In his treatment of the enemies of the open society, he is unfair to Plato and over generous to Marx. Admittedly, Plato argued for a closed society, but to accuse him of intellectual dishonesty in doing so is too much. The fact that Plato proposed an absolute ethic, in which setting he placed honesty, justice, and righteousness as component parts, is scarcely mentioned. At the same time, Marx is lauded as a moral figure of considerable stature. The good professor never gets around to pointing out that Marx was an ethical relativist who held that right is relative to the proletariat. This doctrine is just as dangerous as economic historicism.

Millard R. Brown

The Christianity of Main Street. By Theodore O. Wedel. New York: The Macmillan Company, 1950. 112 pages. \$2.00.

The author says that "at best" his volume is "merely a preliminary apology for classical Christianity," which term he uses in contrast with "humanist Christianity." By the latter term he designates the "liberal" Christianity so widely current for most of this century, to date. In his discussion throughout Canon Wedel avoids the term "liberal." He aims to "voice a call to a return to orthodoxy without falling victim to obscurantism or intellectual dishonesty." With force, originality and keen insight and lucid analysis he pursues this aim through four vigorous and encouraging chapters.

Popular modern Christianity, rooted in humanistic philosophy, promoted by the Dewey type of Education, and claiming scientific sanction is "another Christianity" than that of Jesus Christ, the New Testament and the tradition of Christian history. "Christianity without God" has no legit-

imate claim on the heritage of Christianity centering in the Son of God sent from heaven to redeem men and to be the Lord of the redeemed.

Perhaps the most compelling presentation of this contrast is in the chapter outlining "Two Biographies of Jesus". The most original feature is in the concept of the Bible and of Christian experience and theology as drama. I have recently read two volumes aiming at revitalizing and reaffirming Christianity: this and the one by Dr. Stamm. This one sees clearly the futility and certain ultimate failure of a Christianity of Jesus as the focus of moral and ethical idealism; while Stamm would like to lead a weak Christianity to strengthening a simplification of religion independent of churches and of theology. The one is promising, the other pathetic.

The Canon seeks to justify the Apostles' and Nicene Creeds as true and essentially adequate affirmations of "classical Christianity." With his interpretation his case is fairly strong. Yet, especially as to the Nicene he ignores, if he does not pervert, some of the facts. He is right in calling these actually affirmations of experience. This is one of the very best current affirmations of genuine Christianity. It is for style and pungency akin to the works of C. S. Lewis.

W. O. Carver

A History of Western Education. By H. G. Good. New York: The Macmillan Co., 1949. Pages, 575.

Since so many books have been written on the history of education, when a new one is published it should have a purpose. According to the author the purpose of this volume "is to prepare a balanced account of the growth of schools and school systems and of the evolution of educational thought and doctrine upon a background of the general history of society and civilization." This is ample justification for the book, especially in light of the needs of students just beginning the study of the history of education.

However, this point of strength constitutes one of its weaknesses for advanced students. For in seeking a balance

it is impossible for the author to go into detail in any particular area. This criticism is not fully justified, for in the lives of Pestalozzi, Herbert, and Froebel he gives an excellent treatment. On the whole, it is a good introduction to the subject.

Findley Edge

A Cultural History of Education. By R. Freeman Butts. New York: McGraw-Hill Book Co., Inc., 1947. 726 pages. Price, \$4.50.

The time is urgent, the author believes, for Americans to reassess the strength and weakness of their own educational traditions. This can best be done by making a study of the history of education in its cultural context. Education both affects and is affected by the culture of which it is a part. The term "culture" refers "to the whole matrix of political, economic, social, and religious institutions as well as to the beliefs, ideas, and that guide a people in their private and public endeavors."

The unique contribution of this volume is the organization of the content. The author, in his division of chapters, follows the generally accepted periods of history. However, within each of these chapters he treats the cultural conditions that affected and were affected by education. That is, in each period he gives a brief discussion of "the institutions men lived by"—political, economic, social, and religious. This is followed by a brief treatment of "the ideas men lived by"—the relation of man and nature, the view of human nature, and the concept of learning and intelligence.

For the same historical period there then follows a chapter on how education operated in that culture. Here is treated the organization and control of educational institutions, aims, curriculum, and method. According to the author, "each chapter attempts to give a rounded picture for each period, but more important is the attempt to show the meaning of each society for America and how we may profit by undertaking the traditions that live on in us in the ways we act and think and believe."

An excellent book!

Findley Edge

The Development of Modern Education. By Frederick Eby and Charles F. Arrowood. New York: Prentice-Hall, Inc., 1934. 922 pages.

This volume is written primarily to serve as a text for prospective teachers. A brief first chapter deals with education from the early Greek period through the Renaissance. The remainder of the book (approximately 900 pages) treats in some detail the development of education from the Renaissance to the present.

Since education does not develop in a vacuum the authors discuss the sociological factors, religious conditions, economic conditions, scientific development and philosophic thinking as these relate to and affect educational philosophy and practice.

Findley Edge

A Sociological Approach to Education. By Lloyd A. Cook and Elaine F. Corke. New York: McGraw-Hill Book Co., Inc., 1950. 514 pages. Price, \$4.50.

School problems are not only problems of philosophy and method but also problems in our social order. This volume "is an effort to apply the ways of thinking, the systematic theories and study techniques, of modern scientific sociology to human relations in and about the school."

In the first chapter the authors present their sociological viewpoint. Several "cases" are given of schools that are making a definite contribution to the society in which it finds itself. The curriculum and program of these schools are organized on the basis of individual and community needs. They follow the group-action method of teaching. In the second chapter the "academic method" of teaching is called into question. "Study after study casts serious doubts on the effectiveness of academic teaching in human-relations areas." This is particularly true with regard to attitudes changed and critical thinking done by the students.

Following these two introductory chapters, Part II treats community life, its patterns and problems. Part III centers on the child and school in the community. Part IV majors on "ways and means of changing school programs and improving school work through group processes." Part V deals with the problems of teacher education.

The book is intended as a text. Its aim is to secure better teachers for our schools, hence the need for studying what that means from the standpoint of a school sociologist.

Findley Edge

Moral Values and Secular Education. By Robert E. Mason. New York: Columbia University Press, 1950. 155 pages. \$2.75.

After presenting and criticizing the philosophies of "essentialism," "traditionalism," and "individualism," the author sets himself to the task of explaining the implications of the philosophy of "evolutionary naturalism."

The author presents an extreme view of this philosophy. However, since "naturalism" is coming to be widely held as a world view as well as an educational philosophy, it is highly important that it be studied and its implications be faced. Growing out of the Darwinian view of evolution, "the term 'evolutionary naturalism' designates this form of naturalistic world-view which dates from the nineteenth century and which is associated with the methodology or logic which sees genuinely unforeseen novelty emerging, novelty in the very forms or species of occurrences as well as in details of specific processes." (p. 29). Mason rejects the distinction between mind and matter. In so doing he says that basically there is no distinction between man and animal. Man is an exceedingly complex animal, but nothing more.

As to theology, the evolutionary naturalist, as represented by this author, would say that he is something of an agnostic. He would say that his method of scientific experimentalism simply cannot get at this knowledge. If the concept, "God," means a supernatural being who operates above and outside human processes, it is to be rejected. However, a functional conception of "God" who reveals himself completely in the processes of nature, is a possibility. In this position, "God" is equated with the ideals we push out before us toward which we work.

The evolutionary naturalist rejects the possibility of a realm of transcendent norms. Norms reside within experi-

ence. There is no "absolute truth." "Truth" is arrived at by experimentation and then tested over a wide area of human experience. But in emphasizing the reality of change he would say that what we consider "truth" today might not be considered as "truth" twenty-five or two hundred years from now.

Knowledge is instrumental (a tool), not absolute. The tool should be thrown away when it no longer serves us in the life we now live. Institutions (schools, churches, etc.) are instrumental in the same manner. They, too, should be thrown away when we feel they no longer serve us in this world. There is no thought concerning the world to come.

Space does not permit a point by point criticism of this philosophy. Suffice it to say it is one of the most unrealistic and mistaken philosophies yet expounded. It is based on an unrealistic and mistaken view of God, man, and the universe. It would be exceedingly tragic if such a philosophy should ever be followed in our public school system.

Findley Edge

Measurement In Today's Schools. By C. C. Ross. New York: Prentice-Hall, Inc., 1947. Second edition. 551 pages. Price, \$6.00.

Contending that the majority of texts on measurement have centered on subject matter, the author expressly attempts a functional approach to the subject. He succeeds in this attempt in an admirable manner. The book is designed as a text for teachers and prospective teachers.

The chapters dealing with the construction of informal teacher-made tests are especially helpful. They should be carefully studied by all who undertake the task of teaching.

Findley Edge

The Idea and Practice of General Education, An Account of the College of the University of Chicago. By Present and Former Members of the Faculty. Chicago: University of Chicago Press, 1950. 333 pages. \$3.50.

The "University of Chicago Plan" of general education has long been the subject of wide-spread discussion. Much

has been said for and against this plan. Here is presented, not a defense, but an explanation of the plan.

The aims, as stated in the book, would be wholly acceptable to most educators. "General education appears from this point of view to be the preparation of youth to deal with the personal and social problems with which all men in a democratic society are confronted. . . . The development of men and women in whom the best possibilities of human nature are realized to the limit of each individual's capacity is a primary concern of general education" (pp. 6-7).

However, it is at the point of how these aims can best be attained that radical differences appear. It is the thesis of this volume that a "general education" is an education which everyone should have regardless of vocational intent. It is also held that departmental survey courses are wholly inadequate to give the broad foundation which the individual needs. There are three major divisions of knowledge, namely, the humanities, the social sciences, and the natural sciences, in which the student must be grounded. These courses must cut through the traditional departmental boundaries. This differs from the "core curriculum" plan with its extensive elective system outline in the Harvard report. The plan at the University of Chicago is not elective.

The University of Chicago plan is unique in several other ways. It begins two years earlier than traditional college programs in that it admits students who have finished two years of high school. It admits and places students on the basis of examinations rather than on the basis of the number of credits he has received.

Class attendance is optional. But surveys reveal that 3 out of 4 students will be in class on any given day. Teaching is done on the basis of discussion and the mutual search for the solution to a problem. Examinations are given periodically and the student may take them whenever he feels he can pass them.

Here is a plan with which all who are interested in education should be familiar.

Findley Edge

Guiding the Nursery Class. By Mabel B. Finner. Philadelphia: The Muhlenberg Press, 1950. 248 pages. \$2.25.

This is a text-book for a nursery class of three-year-olds. A helpful introductory discussion of how to conduct a nursery class is given. This is followed by weekly session plans for an entire year. These plans are not detailed, but suggestive. The teacher is encouraged to adapt them, keeping in mind the individual differences of the children. Cards and large pictures are prepared for use with this text. It is assumed that these can be obtained from the Muhlenberg Press.

The author indicates a keen understanding of the nursery child as well as a deep consciousness of the spiritual possibilities of this age group. The book has excellent binding, paper and printing. All of this adds up to an unusually fine book.

Findley Edge

Working With Words. By Edwin F. Shewmake. Forms A and B. New York: Harper and Brothers. 122 pages. \$1.00 each volume.

A popular magazine has a regular feature entitled, "Increasing Your Word Power." Perhaps you have been somewhat humbled by your low score in this exercise. If you are serious about developing a more varied and effective vocabulary, these two workbooks will provide you with remarkably valuable and practical means of doing so. In each volume there are fifteen sets of forms designed to increase mastery of words—vocabulary tests, uses of the dictionary, meanings and origins, studies in synonyms and antonyms, prefixes and suffixes, Latin and Greek roots, etc. The volumes are well adapted to self-education as well as to classroom assignment.

G. S. Dobbins

The Elements of Research. By Frederick L. Whitney. New York: Prentice-Hall, Inc., 1950. Third Edition. 539 pages.

Time and energy are wasted and results are often disappointing in much of the research being conducted in institutions of higher learning today. This is true for at least

two reasons. First, the research is being carried on by individuals who because of temperament or lack of ability are not qualified for the task. Second, those who are qualified often miss the mark because they do not understand how to do research.

The author has made a real contribution to all those graduate students and others who will undertake some research project. Wisely, the writer has addressed himself to the beginner.

In the first two chapters Prof. Whitney presents the nature of research, along with a brief statement of the qualifications an individual should possess to do research. This is followed by several chapters dealing with the beginning steps in research—selection and definition of the problem, getting a working bibliography, methods of organization, and the collection of materials. A chapter is devoted to each of eight types of research: descriptive, historical, experimental, philosophical, prognostic, sociological, creative, curriculum-making. A final chapter on reporting the research problem and a valuable appendix completes the book.

This volume ought to be required reading for all students planning to do research.

Findley Edge

Writing To Sell. By Scott Meredith. New York: Harper and Brothers, 1950. 203 pages. \$2.75.

The title of this book is somewhat misleading. One would expect detailed instructions as to how to market manuscripts, directed especially to the amateur. As a matter of fact, it is a remarkably keen and thoughtful series of aids to writing. The author is president of one of the country's largest literary agencies, who has had years of experience in evaluating manuscripts, especially short stories. His book is concerned chiefly with the art of short story writing.

Part I deals with "The Business Facts." It takes the reader behind the scenes and deals with down-to-earth practicality with the problem of writing for today's maga-

zine market. Part II is concerned with story-planning. Here the author sits down with the budding writer and talks to him heart to heart about the preparation that must go into salable stories, with an analysis of the ingredients of the short story which could come only from an expert. In Part III the author becomes the young writer's guide as they sit together at the typewriter in the actual process of turning out the story. The author in the last part acts as critic, taking the finished product in hand and measuring it critically as it will be measured when it reaches the editor's desk. If you really want to write for readers, you will not miss getting this book.

G. S. Dobbins

Psychoanalysis and Religion. By Erich Fromm. Yale Press. 1950. 119 pages. \$2.50.

Clinical experience with human beings who have "escaped from freedom" and who are definitely *for* themselves nevertheless presents a practicing psychoanalyst with the "human reality behind religious symbol systems." Erich Fromm prefers to change his own symbol system by using *Love* instead of God. He says: "The question is not whether man returns to religion and believes in God but whether he lives love and thinks truth. If he does so the symbol systems he uses are of secondary importance. If he does not they are of no importance" (p. 9).

Fromm says that there are two great types of religion: authoritarian and humanistic. Authoritarian religion may be divided into two types: sacred authoritarian religion such as Calvinism and secular authoritarian religion such as Nazism. Humanistic religion is not so clearly defined and illustrated in that Fromm makes Jesus and Isaiah out to be of the humanistic tradition. This reader may be quibbling over semantic distinctions, but he feels that Fromm either has his own private definition of humanistic religion or else he has Jesus and Isaiah confused with some later philosophical concepts. This reader finds himself agreeing with what the author *seems to mean*, but finds his language

cluttered with disreputable philosophical symbols that are misleading.

The author does not attempt to "harmonize" or to "oppose psychoanalysis and religion." Rather he seems to be articulating a personal experience of faith which he has laid hold of for himself and found meaningful to others of the psychoanalytic tradition. His passion for freedom, his reverence for persons, his fearless search for reality and truth, and his prophetic hostility toward contemporary idolatries all put Fromm in company with Eighth Century Hebrew prophets and "not far" from the mind of Jesus.

From a purely psychological point of view, however, real questions may be raised as to whether the author has accurately isolated, analyzed and understood the *need for authority* in human nature. One wonders if Fromm does not consider *any* need for a dependable source of authority as pathological. As such this reviewer feels that he may be both unrealistic and moralistic.

On this false premise, Fromm appears to be trying to construct a concept and practice of religious experience in which a person has faith and "lives love and thinks truth," but yet does not worship. Such an illusion produces the same kind of idolatry which Fromm so eloquently deplores in the last two pages of the book. If a person's center of worship is not a Person who incarnates love and epitomizes an authoritative truth whose "justice is more than liberty," then, in its absence mankind goes off after strange gods, "exchanging the truth of God for a lie, and worships the creature rather than the creator."

Wayne E. Oates

Client-Centered Therapy. By Carl Rogers. Boston: Houghton Mifflin. 1951. 560 pages. \$4.00.

In 1942 Carl Rogers wrote *Counseling and Psychotherapy*. This was a radically different book in that it provided a dependable technique of counseling for non-medical counselors and a technique whereby beginning students might learn how to counsel. It was also different in that it

included actual phonographic recordings of interviews as primary data of research.

Now eight years later, Rogers gives this comprehensive and authoritative report on the research in formal counseling at the University of Chicago. He suggests ways in which the emphasis has shifted in his thinking from a primary attention given to techniques to careful development of a permissive, accepting, person-centered attitudinal orientation of the counselor. Definite progress is being made in formulating a theory of personality in keeping with the clinically validated techniques of psychotherapy. As one would expect, this theory of personality leans heavily on Gestalt psychology.

Furthermore the area of clinical application of client-centered therapy has been appreciably increased. The earlier application was somewhat restricted to clinical contact with college students. Since that time, war-time counseling with soldiers, community contact with an unselected part of the population, and some very valuable therapy with problem children have all served to elaborate and enrich the author's point of view.

Also, a new concern in this book as over against the earlier book is reflected in the large section devoted to group counseling. Here the person-centered point of view is applied to play-therapy with children, leadership and administration, (especially in industry), and student-centered teaching. From the point of view of a pastor, this section is of intense interest and far-reaching possibilities of application to pastoral leadership, religious education, and vacation church-schools. As a theological professor, I have already found the principles of teaching suggested here highly productive of excellent results.

Naturally this author's point of view is not a panacea for human ills, although those who reap some of the first fruits of applying the principles set forth are prone to be quite "evangelistic" over their results. Rogers has as yet to come to grips with the technical difficulties of applying his approach in one-interview counseling in which time is a bind-

ing factor. Likewise, he has yet to apply these principles successfully in a State Hospital setting with psychotic patients. Furthermore, Rogers has always worked in the framework of a controlled environment. The pastor who seeks to apply his approach needs to recognize that he does not have such controlled conditions and must necessarily lean more heavily on referral help.

The point at which the pastor would, by the exigencies of an uncontrolled setting, be forced to disagree with Rogers is the *extent* to which he would be able to be permissive and accepting. This reviewer would draw the line at the point at which the counselee shows definite suicidal intentions or marked hallucinatory or delusional content in his thought life. The psychiatrist has specific medical therapies and institutional resources which seem indicated at these points. For a non-medical person to assume the role of a therapist here is to hazard the life of his client. Whereas this reviewer agrees with the author in his revolt against the psychiatric over-emphasis upon diagnosis, he also feels that a closer collaboration between the author and some equally "person-centered" psychiatrists is the next step in the validation of this point of view.

Suffice it to say, however, that no person, regardless of his clinical orientation, can profess to be complete in his education as a counselor, if he has not read this book.

Wayne E. Oates

Principles of Intensive Psychotherapy. By Frieda Fromm-Reichmann. The University of Chicago Press. Chicago: 1950. 235 pages. \$3.75.

An air of mystery shrouds the process of intensive psychotherapy as far as the average pastor is concerned. The psychotherapist is invested with a supposed supra-humanity. Likewise, he is considered to be primarily concerned with sexual repressions in his patient.

Frieda Fromm-Reichmann, one of the leading woman psychiatrists of the country, (a professor at the Washington School of Psychiatry, the Washington-Baltimore Psychoanalytic Institute and the William Alanson White In-

stitute of Psychiatry) replaces the mystery and these popular confusions with a systematic, clearly written description of the principles of intensive psychotherapy. She repeatedly reflects the warm, person-centered, completely fallible, "humanness" of the truly adequate and culturally deepened psychiatrist. She insists that the hostile and competitive feels of neurotic and psychotic personalities of our times are far more difficult to communicate and socialize than specifically sexual feelings. Therefore, *hostility* as a deterrent to adequate inter-personal relationships is her primary therapeutic concern.

Classically the psychoanalytic method has been interpreted as an enclosure technique for use with psychoneurotic patients. From an historical point of view, this book incorporates the results of the author's consistent application of psychoanalytically oriented psychiatry to the needs of psychotic persons.

Reading a book like this does two things for a pastor: It acquaints him thoroughly with the technical difficulties involved in psychotherapy in order that he may intelligently cooperate with a good psychiatrist and distinguish a "jack-leg" psychiatrist when he sees one. In the second place, reading this book will impress upon a minister the intricacy of the human mind, challenging him to train himself to cope more adequately with the needs of his people and impressing him with the limitations of his function as a personal counselor.

Wayne E. Oates

Christian Love. By Paul E. Johnson. Abingdon-Cokesbury Press. New York: 1950. 240 pages. \$3.00.

The representative psychologists and sociologists of the nation have provided the author of this book with the primary scientific research and theory upon which he elaborates a genuinely Christian concept of love—a love which has its initiation in the act of God the Father in the incarnation of Himself in Jesus and which has its culmination in the incarnation of the Spirit of Jesus in the "beloved community" of the Christian church.

The first chapter of the book is so weak and trite as almost to discourage the reader from moving on to the really valuable chapters which follow. At several points along the way, the author becomes hortatory and homiletical at the expense of more substantial interpretation of available research.

In the main, however, a real need is met by the book: the dependable contributions of empirical scientists are integrated with the spiritual heritage of the Christian tradition in such a way that this tradition is made contemporary, vital, and applicable to the desperately loveless world to which we are devoted as Christian witnesses.

Wayne E. Oates

How Love Grows in Marriage. By Leland Foster Wood. New York: The Macmillan Company, 1950. 183 pages. \$2.50.

Love moves toward maturity in the experience of reading through this book. Many living witnesses share their experiences to picture success or failure in marriage, depending upon the growth of their love. In a very readable way the author has uncovered wholesome and unwholesome attitudes of actual couples meeting the issues of life together. These couples share their growth problems with their pastor who is participating in the growth of their love for one another and its expression in community life. Sound principles of mental hygiene, coupled with the refreshing power of Christian love weave in and out of the text in a way to change the attitudes of the readers toward their marriage. This book is highly recommended for the pastor's library, to be shared with the tense couples that call upon him for help.

Kenneth Pepper

Pastoral Counseling: Its Theory and Practice. Carrol A. Wise. Harper and Brothers, 1951. 231 pages. \$2.75.

The experience of the author of this book—a mental hospital chaplain, a minister of counseling, a theological professor—uniquely calls for just the kind of book this is. In the tradition of Anton Boisen, this author takes seriously

the theological issues at stake in the counseling situation. With the understanding of one thoroughly schooled in the genetic approach to personality problems, he correlates the counseling process with the growth of personality, and all the while insists that the techniques of the psychoanalyst are not adaptable to the social role and limited training of a pastor.

Professor Wise clearly distinguishes counseling from pastoral work (or pastoral care as Dicks calls it). He limits pastoral counseling to formal situations in which persons come to the pastor, as over against the pastor going to them to offer help. Likewise, the author does not presume to address himself to the needs of the untrained minister. Rather he assumes a minister who is psychologically trained and clinically experienced in counseling, as such. Therefore, this book helps a pastoral counselor to formulate a philosophy of his practice and to integrate his technical information into a genuinely Christian world view. The book is more helpful in this respect than in devising specific techniques of pastoral counseling. Of course, this latter help is rarely gained through books at best. Rather in supervised clinical experience is technique improved.

Although Professor Wise provides a good philosophical orientation for counselors, at the same time he bears down hard on the over-intellectualization and over-verbalization of ministers and psychologists alike. He insists upon an experiential and personal approach to the internal frame of reference of the counselee's problems rather than an ideological and didactic approach.

One could wish for more specific help at several points in this book. More case material is needed; however, this is difficult for a minister-teacher to divulge because of the delicate nature of the pastoral counseling relationship in an uncontrolled environment. Professor Wise has spoken, however, with maturity in definitive way on many of the deeper questions which dog the tracks of a participating pastoral counselor.

Wayne E. Oates

The Church and Contemporary Change. By G. Bromley Oxnam. New York: The Macmillan Company, 1950. 132 pages. \$2.50.

In this small but thought-provoking book, the author, who is at present serving as secretary of the Council of Bishops of the Methodist Church and as one of the presidents of the World Council of Churches, takes the position that social change is inevitable, but that its course is determined by human decision and not by external forces over which man has no control. However, he does not discuss the metaphysics of change. He is more concerned with changes which are now taking place in the world, and raises the fundamental question: Is change today to be by consent or by coercion?

The author takes the position that change ought to be by consent, and that ministers and other religious leaders must help guide it so that consent will be its chief agent. However, for this to be, he points out, there are two factors with which religionists must reckon: the impact of technology and the yearning of the common people for abundant life. He thinks that the latter factor is probably the more dynamic of the two, as the common people throughout the world are becoming convinced that abundant living is possible and that only greed stands between them and their dream. Yet, he feels that these two factors may be well utilized for brotherhood in a constructive approach to contemporary change by the churches.

Though Bishop Oxnam is here dealing with a distinctly philosophical problem, he does so in a down-to-earth manner, which will hold the attention of every thoughtful student of religion and society. Throughout the book, he portrays the dangers of the present world crisis for evangelical Christianity in a way calculated to make every sympathetic reader feel the need of an adequate strategy with which the situation may be met. But when he comes to suggest a strategy himself, he bogs down. For he devotes most of the discussion at this point to the World Council of Churches and the movement for church union. At the end, one cannot escape the conclusion that the book was probably writ-

ten as an apologetic for the Ecumenical Movement. Nevertheless, it possesses many features which will be of help to everyone interested in Christianity's relation to the whole matter of social change. For instance, the chapter on "Religious Liberty and the Changing World" is worth the price of the book.

Millard R. Brown

On This Rock. An Appeal for Christian Unity. By G. Bromley Oxnam. Harper & Brothers, New York, 1950. 117 pages. \$1.50.

The third series of Hoover Lectures on a Foundation set up for "the promotion of Christian Unity," is definitely a "must" for all students and especially for all enthusiasts for the "united church" which is the ideal goal of the powerful current ecumenical urge. And Bishop Oxnam is one of the most earnest, most intelligent, most competent and clear thinking of the ecumenical leaders. His sub-title places the emphasis on Christian unity but his goal throughout is church union. Yet he sees most clearly that without basic, genuine, even passionate concern and conviction for spiritual unity no full union is possible, and that union on any other basis would not be Christian.

There are four lectures. They begin with one insisting on "Conserving the Values that Lie in Diversity" in denominational Protestantism. And through all the lectures there runs the insistence that honest place must be made for diversity and honest respect must be paid it.

The second lecture is devoted to causes and problems for diverse and differing churches other than those which are found in theological and ecclesiastical conviction and history. It lays before us the necessity and the great difficulty of "Reconciling the Differences that Lie in Economic Thought and Practice."

Next we find ourselves "Confronting the Divisions that Lie in the Conflict between the Free Mind and the Authoritarian Church." It is here that the lecturer comes to the most basic and most stubborn difference. The principles could hardly be more sharply, more clearly, more persis-

tently stated. The authoritarian concept is essentially anti-Christian. It is found elsewhere than in the Roman Catholic Church, but there supremely; and nowhere will we find a more forceful indictment of that Church, of its arrogant, even blasphemous claim over the soul of man.

The attitude of the hierarchy toward all other systems and all "reunion" efforts is stripped to the stark nakedness of its error. Yet Oxnam will not surrender an ultimate hope that even the Catholic Church may be 'brought into captivity to the obedience of Christ.'

The final lecture undertakes "Discovering the Blessings that Lie in the United Church." Naturally it is here that the evangelist of Union reveals most fully some errors in his own thinking and the defects of his scheme for uniting the churches. Space does not allow detailing objections which the reviewer would raise, in this, and in some measure in the other lectures. The criticism most vital and comprehensive would be that after all the effort to evade the recognized danger of centralization and of authority of a few over all the rest, the one visible organized Church cannot but oppress and suppress "the free mind."

The good Bishop manifests both his over-optimism and the influence on his thinking of historical departures from the simplicity of the original church. Try as he will to escape it, he starts his proposals toward the Episcopal system.

W. O. Carver

Christianity on the Frontier. By John A. Mackay. The Macmillan Company, New York, 1950. 206 pages. \$2.50.

These fourteen stimulating essays on various topics related to contemporary Christian life and thought were written at different times and for different occasions. Most of them have been printed in some form before, many as editorials in *Theology Today*. Brought together in book form, they constitute the best thinking and comment of the distinguished president of Princeton Theological Seminary over the past six years, a series of thought-provoking marginal notes on the pages of current Evangelical history.

Dr. Mackay himself, in the Foreword, points out the unifying theme of the several essays, which is two-fold: the great concern that Christians everywhere should live on the "frontiers" of life, at those places of tension which border upon new areas to be possessed in the name of Christ; and the conviction that Jesus Christ, the Word of God incarnate, shall triumph in history, and not merely beyond history. Almost equally frequent are these emphases: that Protestantism is and must ever be a positive, affirmative movement, and not merely a negative protest; and that, while the trend toward greater unity and cooperation among Protestants must continue, the deadening dangers of centralization, bureaucracy, and loss of evangelistic and missionary fervor must be constantly avoided.

Here is food for thought, even for those who may not agree with the author at every point. Here also is a stimulus to preaching at a very high level.

H. C. Goerner

Dr. Frank. By Claude U. Broach. Nashville, Broadman Press, 1950. 137 pages. \$2.25.

This is a book that just had to be written. It is the account of the life of Dr. Frank H. Leavell. Yet, it is more than an account of the life of a man; it is the record of what God can do and did with a life that was devoted to him.

The name of Frank H. Leavell is synonymous with the Baptist Student Union. It was in his heart that God planted the dream. It was his faith that gave it birth. It was his mind (under the leadership of the Holy Spirit) that gave it direction. It was his tireless efforts that undergirded its every step.

Dr. Broach has done an exceptionally fine work in presenting this informal biography. He interprets the mind, heart and spirit of one who in his life was an example of "maximum Christianity." Excerpts from Dr. Frank's diary, letters to and from personal friends give an intimacy which lets one see and feel the inner recesses of this life.

The life itself is deeply moving. His heart's desire was to

do all "for him." Those who knew him personally knew that he was dedicated to a Master and to a Cause. The author has rendered a real service in helping us know the details of a life that will live on and on. None can read this book without rededicating himself to the ideals of maximum Christianity to which Dr. Frank had dedicated himself.

Findley Edge

Sea Road to the Indies. By Henry H. Hart. The Macmillan Company, New York, 1950. 296 pages. \$4.50.

Every schoolboy knows the story of Christopher Columbus and the significance of the year 1492. Few know even the name of Vasco da Gama, a contemporary of Columbus who has an even greater claim to fame for his daring voyages and extensive discoveries. Never had the full story been recorded in English, until the appearance of this book, from the pen of an American historian and linguist, who delved into ancient Portuguese sources to discover and bring to light a little known epic of adventure and achievement.

Before coming to the life of Gama, Dr. Hart describes the exploits of those Portuguese voyagers who had preceded him, from the time Prince Henry sent out his first ships in 1412. One reads how Diogo Cao reached the Congo in 1482, how Pero de Covilhan entered Ethiopia in 1492, and how Cabral discovered Brazil in 1500. It was Vasco da Gama who first rounded Cape Horn in 1488, and on a later voyage sailed around Africa to India in 1498. His was a far longer and more hazardous journey, requiring greater seamanship than that of Columbus, and actually succeeding in the venture which Columbus had attempted—the discovery of a new route to the Orient.

In a book that represents sound scholarship, prodigious research, and brilliant writing, Dr. Hart has given the Portuguese explorers their rightful place in history. In the process he has given modern readers a thrilling piece of literature, which makes history come alive.

H. C. Goerner

World Missions. By Martha L. Moennich, F. R. G. S. Zondervan Publishing House, Grand Rapids, 1950. 181 pages. \$2.00.

The titular abbreviation following the author's name, indicating that she is a "Fellow in the Royal Geographical Society" raises hope for a scholarly work, but it is a hope not borne out by reading this book. Miss Moennich doubtless has travelled quite widely, thus gaining a great deal of knowledge of geography. But her treatise on World Missions is sketchy, superficial, and inaccurate. To this reviewer it was a distinct disappointment, since there is a definite need for a fresh and comprehensive volume on the subject.

The author attempted too much in the first place. To try to cover the whole world in 181 pages is presumptuous. It was made remotely possible only by the limitations of the author's interests. She has little concern for the regular, established denominational missions, and the thriving Younger Churches which are the products of the last century-and-a-half of Evangelical missions. Her special and almost exclusive concern is the smaller faith missions which are engaged in "pioneer" work among less civilized tribes.

From Miss Moennich's treatment of Brazil, for example, one would not even know of the presence of large and flourishing Baptist, Methodist, and Presbyterian bodies in that country. One is told only of the work of the South American Indian Mission in the Amazon Valley, with the notice that many other societies, such as the Evangelical Union of South America, the Unevangelized Fields Mission, and the New Testament Missionary Union, are also represented in Brazil! In China, only the China Inland Mission, the Christian and Missionary Alliance, Scandinavian Alliance, Door of Hope, Bethel Mission, and a few other all-but-unheard-of enterprises rate mention. The book is further marred by mistakes of fact and numerous misspelled words.

H. C. Goerner

Education in Arab Countries of the Near East. By R. D. Matthews and Matta Akrawi. Washington: American Council on Education, 1949. 584 pages. \$6.00.

A commission was appointed in 1945 to study education in the Arabic-speaking countries of Egypt, Iraq, Palestine,

Transjordan, Syria, and Lebanon. This volume is a descriptive report of that study. The type of education provided at each level, the problems involved, the cultural background, the economic, political and national pressures encountered are all presented.

The volume is primarily a report of conditions that exist. In the general discussion little effort is given to interpret trends or to suggest solutions. However, in the last chapter a penetrating analysis and interpretation of Arabic education is given. The study seems to be objective, unbiased, and thorough. The western world needs to understand more fully and more sympathetically the educational problems confronting the countries of the Near East. This book helps to do just that.

Findley Edge

A Christian Philosophy of Missions. By Harold Lindsell. Van Kampen Press, Wheaton, Illinois, 1949. 237 pages. \$2.50.

This rather comprehensive work by the Professor of Missions and Church History at Fuller Theological Seminary in California fulfills the need for a restatement of the basis and motivation of the foreign mission enterprise from the standpoint of conservative Christians who hold to a pre-millennial dispensational theology. It has some values for other readers, but on the whole the author's attitude toward those who do not fully subscribe to a "Wheaton-college eschatology" is so polemical that the reader becomes discouraged in his effort to find points at which he can agree with Dr. Lindsell.

Except for a rather superficial treatment of the methods of missions, the book covers the field fairly well. After an introductory chapter on the present disturbed world situation, there are chapters on the Biblical and theological basis of missions, the inadequacy of the non-Christian religions, the nature and function of the church, the individual and the church, eschatology, and the Holy Spirit. A sense of urgency runs throughout the book and comes to a climax in the last chapter.

The author's philosophy is fairly well summed up in these words: "The evangelization of the world is tied up with the second advent of the Lord Jesus. We can this day hasten His coming by completing the commission. The return of Jesus to set up His kingdom in the millennial age will not occur prior to the evangelization of the world. And since the evangelization of the world is the given job of the Church we can be sure that he will not come until that commission has been completed. . . . Every wasted minute when Christians are not engaged in the supreme work to which they are called means a delay in the return of the Lord" (p. 227f).

H. C. Goerner

Communion Meditations. Edited by Gaston Foote. New York-Nashville: The Abingdon Cokesbury Press. 175 pages. \$2.00.

The "communion service" or celebration of the Lord's Supper may be so over-emphasized as to become magically sacramental, or it may be so neglected as to become a church chore performed perfunctorily. This volume, which comprises twenty-five brief, reverent preludes to the Lord's Supper, was conceived by the author to meet the felt need of many ministers for help in the enrichment of the ordinance as a central act of worship. Each of the meditations was furnished by a well-known minister, among them being Robert J. McCracken, Clyde V. Hickerson, Harold Cooke Phillips, Edwin T. Dahlberg, distinguished Baptists. Ministers generally will welcome this source of help in making the memorial supper more meaningful.

G. S. Dobbins

Growth in Prayer. By Constance Bennett. New York: Macmillan, 1950. 156 pages. \$2.00.

Growth in Prayer is not the greatest book ever written about prayer, but it is one of the most practical and immediately helpful books on the subject.

The book has five important divisions: "Learning to Pray," "Vocal Prayer," "Mental Prayer," "Group Prayer,"

and "Practice of Prayer." These divisions are filled with arresting statements, relevant principles, and concrete examples concerning prayer and the prayer life.

Growth in Prayer will serve as a spur to any preacher who has grown indifferent in his prayer habits, will offer inspiration to the most devout soul, and will provide grist for the preacher's mill.

Here is a book worth reading!

V. L. Stanfield

The Dazzling Darkness. By Guy Bowden, Chaplain, King Alfred's College, Winchester. Longmans, Green and Co., New York, 1950. 200 pages. \$2.00.

In earlier years I got great benefit from a study of Fosdick's, *The Meaning of Prayer*. Later I read other books and produced two modest ones myself designed to help in effective praying. Then Buttrick's fine book, *Prayer*, seemed a sort of climax for such studies. Now here is another book that must be acclaimed as a fresh, penetrating, faithfully incisive and truly Christian study.

Notwithstanding frequent declarations and evidently sincere efforts to keep the discussion on a very practical line of the earnest man of prayer having real difficulties in experience with the pursuit of a life of prayer the work is truly profound. The author has made extensive, in some ways exhaustive studies of many notable studies of prayer. He is psychological and in the best sense scientific, yet always worshipful and realistic.

It is not a book for the superficial prayer but I would reckon it one of the most truly helpful for earnest praying men and women.

W. O. Carver

A Book of Pastoral Prayers. By Ernest Fremont Tittle. Nashville: Abingdon-Cokesbury, 1951. pages. \$1.50.

Dr. Ernest Fremont Tittle was pastor of the First Methodist Church at Evanston, Illinois for thirty-one years. During this long ministry, he not only helped his congregation

by his penetrating sermons, but he also helped them to approach God through his pulpit prayers. In this little volume, Dr. Tittle has given his theory about pulpit prayer and examples of his own prayers.

Consequently, this book contains much real help for pastors who feel such a need. The introductory essay on "the Pulpit Prayer" is suggestive and informative. The examples of the different pastoral prayers will enrich the preacher's own life and add freshness to his pulpit praying.

Here is a small, inexpensive book which will be an asset to any pastor.

V. L. Stanfield

Through Christ Our Lord. By Georgia Harkness. New York-Nashville: Abingdon-Cokesbury, 1950. 147 pages. \$1.25.

Recently there has been made available a wealth of literature on the guidance and deepening of the devotional life. It would be expected that Georgia Harkness would make the unusual and rich contribution which she has through this small book. It consists of 147 brief devotional exercises, each based on a saying of Jesus. First the Scripture passage is given, then three or four searching questions are asked, after which a heart-felt prayer is offered. It would be difficult to find a better way with which to begin the day than by the use of these "spiritual setting-up exercises."

G. S. Dobbins

Atomic Peace. By Harold C. Goddard with a memoir by Margaret Goddard Holt. Pendle Hill: Wallingford, Pennsylvania, 1950. 31 pages. 35 cents.

A wonderful parable of the soul force of imagination setting up chain-reactions of life in its true meaning as the power for peace in a world of strife, doomed within itself by the physical force of chain reaction by atomic fission. It is cast in 17 pages of print full of insight, literary beauty and spiritual appeal. It is introduced by 10 pages of lyric lore and appreciation by the late author's daughter.

W. O. Carver

Rebuilding Rural America. By Earle Hitch. New York: Harper and Brothers, 1950. 273 pages. \$3.50.

Earle Hitch is a man who is interested in a stable economic and cultural balance being maintained between rural and urban life. He feels that through the maintenance of such a balance American democracy will be preserved. A little more than half a century ago, he says, rural life began to deteriorate. This was brought about by a shift of the population from rural to urban centers. In the time that has since elapsed, this trend has so progressed that the traditional independence and self-reliance of the common people have been largely destroyed. For most of the common people, says Mr. Hitch, have moved from the land only to become subservient to the industrialized economic order of the city, with its pressure groups of many types.

For this situation to be changed, the author continues, is for more people to be firmly established on the land and for them to be able to find economic self-sufficiency and cultural adequacy there. He thinks that this can be done through building and strengthening hundreds of small communities throughout the nation. In fact such a movement for rebuilding rural life is already well under way. This is being done through many community experiments and educational programs being conducted in various places throughout the United States and Canada. To learn about these projects, Mr. Hitch traveled extensively over many states and in many counties and communities. Then he sat down and wrote about them. This little volume is the result.

The book is really about the "laboratories of rural survival." Its purpose is to stimulate interest in a movement, the goal of which is "to hold on to some measure of self-sufficiency; to stabilize employment; and to preserve the family farm, the country church, and the political judgments of the town meetings." It accomplishes this purpose. It indicates what can be done by people living in small communities and working together under progressive leadership. Every pastor of a rural or small-town church in the Southern Baptist Convention ought to read it.

Millard R. Brown

Biography of a Country Church. By Garland A. Hendricks. Nashville: Broadman Press, 1950. 137 pages. \$2.00.

The reviewer has been eagerly awaiting the appearance of this story of Olive Chapel Baptist Church, notable among the country churches of America and given place by the *Christian Century* in its recent articles describing the twelve greatest churches of our times. Having read the manuscript in its first draft, the reviewer found himself reading it in book form with accentuated interest and pride.

Garland Hendricks has already become known as one of the best authorities among us on the rural church. He has the story-teller's gift, and while he has taken great pains to be factual, he has avoided the dullness which one might ordinarily expect from the tracing of the hundred years history of a church in rural North Carolina that has had by no means a sensational career. One catches glimpses of the sturdiness of the pioneers who took their religion seriously and whose checkered lives were deeply influenced by the Christian gospel and the church. What one church has done and is doing other churches can do, hence the challenge of the book to a greater concern for the country and the people of the farm, both of which are foundational to the health and welfare of America today. This is not a book of incidental and passing value, but will doubtless be read and treasured through years to come.

G. S. Dobbins

Church Lobbying in the Nation's Capital. By Luke Ebersole. New York: The Macmillan Company, 1951. 195 pages. \$2.75.

In this book Dr. Ebersole, a professor of sociology at the University of Maryland, presents an important account of church lobbying in Washington, D. C., as it has taken place in the past and as it goes on in the present. His purpose is to investigate this practice as "a developing institution of organized religion, to set forth its organization, to view its practices, to survey the interests around which it centers, and to discover the changes it is undergoing." In carrying out this aim, he finds that every major religious group or

denomination in the United States has at some time or other been represented before government in an attempt to influence Federal legislation.

Organized church lobbying, the author points out, began as far back as the anti-slavery controversy, prior to the Civil War, when church groups on both sides of the slavery question attempted to sway the judgment of members of Congress. Since then various church and church-related bodies have maintained their representatives in the Nation's capital. Today, lobbying has become such a recognized practice for the churches, he says, that most of the denominations (including Southern Baptists) have permanent organizations functioning in Washington through which they watch the course of legislation.

Dr. Ebersole's account is a scholarly and dispassionate study of an aspect of American church life about which comparatively little is known. His material is thoroughly documented. As he himself puts it, the chief sources of data "were the lobbyists themselves, their records, and their publications." Every student of the relations of church and state will find in this little book helpful information about a controversial subject.

Millard R. Brown

We Can Have Revival Now! By John R. Rice. Wheaton, Illinois: Sword of the Lord Publishers, 1950. 200 pages, \$2.00.

Not denying that revivalism has been on the wane during the past quarter century, the author, himself a noted revivalist, is confident that the pendulum can swing and that we may have in the near future the most sweeping recurrence of mass evangelism in Christian history. "I say that we can have revivals now, as great revivals as the world ever saw," he asserts. "I mean we can have mass evangelism shaking whole cities, with thousands saved in a single campaign. I say that the gospel can again grip whole communities, whole areas, and affect the moral standards, the philosophy of life of the general public. I say that as a result of such mass revivals we may have a new and mighty mis-

sionary impetus that will win millions of souls around the world, that will build and support great Christian institutions like those that came with the ministry of great evangelists of the past. I mean an evangelism led by men called of God as evangelists, anointed with power from heaven; men with the gifts needed for mighty mass movements, backed by Bible-believing pastors and people."

Evangelist Rice bases his conviction on the bankruptcy of modernism, on Bible prophecy, on a sounder apocalyptic, on the availability of the divine resources, on the vast need created by present-day wickedness, and especially on the example of Billy Graham. A considerable section of the book is devoted to "the last days," in which dispensationalism is repudiated and a mediating position taken toward pre-millennialism. It is gratifying to note that the revivalism for which the author pleads and which he represents has taken a decided swing toward this sounder apocalyptic. On the whole, the book should make a worthy contribution to the spreading evangelistic movement.

G. S. Dobbins

Fritz Kreisler. By Louis P. Lochner. Macmillan Company, New York, 1950. 455 pages. \$5.00.

In the first and only biography of the world famous violinist, Fritz Kreisler, Louis P. Lochner has written an honest, perceptive, and fascinating book. Because of his education and experience, Mr. Lochner is well fitted for this undertaking. He graduated from the Wisconsin Conservatory of Music and the University of Wisconsin, where he received his A. B. degree with Phi Beta Kappa honors. In the twenties he was a reporter in Germany for *Musical America*. From 1928 to the war he was Chief of the Berlin Bureau of the Associated Press; from 1942-44 he was a commentator for N. B. C.

Why is Mr. Lochner's biography a poignant and fascinating work, and not merely a prosaic, dull, historical account of this glamorous, universally beloved figure in musical history? The answer to this query is a two-fold one. First, the

author is a close friend of Kreisler, and Mr. Lochner frequently permits the great violinist to tell his life-story himself. The second reason is that Fritz Kreisler has been portrayed as he is—a great universal spirit. For he is as familiar with languages, science, literature and politics as he is with the intricate scores of Beethoven's Violin Sonatas or the tricky fingerings of Paganini's Etudes. He is a man who has held his own "not only among artists and musicians, but also among kings and presidents, statesmen and philosophers, without ever losing his compassion for and understanding of the underprivileged and suffering."

Kenneth Pool

Persuasive Speaking: Principles and Methods. By Robert T. Oliver. Longmans, Green and Co. New York. 1950. 266 pages. \$3.00.

Persuasion as an art and a science has been the subject of much discussion and study since the time of the ancient philosophers. One might ask, "Why another book on Persuasion?"

The experience and background of this author has enabled him to produce an elementary text which is hardly just another book on the subject.

It is well worth serious study by a preacher who seeks to win persons to the Christian way and to fortify them for their journey therein. Here are to be found logical means to accomplish persuasion through reason, emotion, etc.

A well developed and easily read book.

Inman Johnson

BRIEF NOTICE

Strength for Service to God and Country. Revised Edition. Edited by Arthur Sterling Ward. Abingdon-Cokesbury Press, New York and Nashville, 1950. Cloth bound, 90 cents.

Available either in blue binding for sailors and airmen or in khaki for soldiers and marines, this helpful book of daily devotional readings is ready again for presentation to young men called into military service. Its worth was proved

in World War II. It is an ideal gift for pastor, Sunday school teacher, parent, wife or friend to present to one who is leaving at the call of country. The revised edition was prepared by an experienced chaplain.

The Whole World Singing. By Edith Lovell Thomas. Friendship Press, New York, 1950. 128 pages. Large format. Cloth \$2.75. Paper \$1.50.

An unusual collection of songs from many lands, emphasizing the spirit of world friendship and worship. Designed primarily for use with groups of children, the book is admirably adapted for the Sunday school, vacation Bible school, and mission study organizations. Songs are classified topically, but an index by countries makes it possible to turn readily to a suitable tune from any one of nearly forty national or racial groups. It answers to a long-felt need.

Adventures on the Way. By C. B. Gilbert and R. M. Britten. Philadelphia: The Judson Press, 1950. 110 pages. 50 cents.

The religious camp is coming to be an increasingly important part of the educational program of the church. This booklet is a program for Junior High camps. In the general introduction, suggestions are given as to the nature of a religious camp, and how one should be conducted. This is followed by a splendid curriculum for a camp. "Adventure programs are Christ-centered in aim, Bible-centered in content, camper-centered in experience."

This book is highly recommended for careful study and use by those who seek to lead adolescents.

Duff. By William M. Rush. New York: Longmans, Green and Co., 1950. 149 pages. \$2.25.

Duff is the story of a bear, his development from a cub to the strongest in the forest, and his struggles with nature. His encounter with two men who are seeking to kill him lends adventure and suspense to the story. It is interestingly written and would probably appeal most to those between the ages of eleven and fourteen.

The Art of the Rhythmic Choir. By Margaret Palmer Fisk. New York: Harper and Brothers, 1950. xi, 205 pages. \$2.50.

This is a stimulating presentation of the use of rhythmic movement in ritualistic worship. It will have great value for those groups which find such use of the human form acceptable in the church service. It should do much to point the way for a more effective use of all of the arts to the glory of God.

Monk in Armour. By Gladys H. Barr. New York and Nashville: Abingdon-Cokesbury, 1950. 256 pages. \$3.00.

A novel based upon the life of Martin Luther, by the wife of the pastor of the Trinity Presbyterian Church, Nashville, Tennessee.

Make Way for the Brave. By Merritt Parmelee Allen. New York: Longmans, Green and Co., 1950. 236 pages. \$2.50.

A story of the Oregon trek of the 1830's—showing something of the various men and groups participating in this westward expansion and of the motives actuating them.

Let's Read the Bible. By Kenneth Clinton. New York: Macmillan, 1950. 149 pages. \$2.00.

Here is a book offering guidance and help in a sadly neglected area—the *reading of the Bible*. It gives plans for reading and suggestions which will make that reading worthwhile.

Christ's Victory and Ours. By Frederick C. Grant. New York: Macmillan, 1950. 95 pages. \$2.00.

A series of devotional messages for Good Friday and Easter.

Living Portraits of Jesus. By Sandford Fleming. Philadelphia: The Judson Press, 1950. 151 pages. \$2.00.

The sub-title, "Devotional Studies of the New Testament Portraiture," describes the contents of this helpful book of meditations.

A Voice for God. By Wilbur M. Smith. Boston: W. A. Wilde Company, 1949. 224 pages.

This book is a life of Charles E. Fuller, the originator of the "old fashioned revival hour." Prof. Wilbur M. Smith, a member of the faculty of Fuller Theological Seminary, has presented an interesting and well-written biographical sketch.

The New Testament Basis of Moral Theology. By F. D. Coggaw. London: The Tyndale Press, 1948. 1s 6d 15 pages.

The primacy of the first commandment and the doctrines of faith and love, with the emphasis on the element of spontaneity, for the basis of New Testament ethics.

Hellas, A Short History of Ancient Greece. By C. E. Robinson. Pantheon Books, New York, 1948. 201 pages. \$3.00.

The general reader who finds Greek history rather tiresome will take great delight in this interesting survey of the significance of ancient Greece. The author's purpose is to show that the Greek ideas which to some appear to be all there is of Greek history are inextricably tied up with the background of historical events. The titles of some of his chapters are excellent.

Church Relations in England. The Report of Conversations between Representatives of the Archbishop of Canterbury and Representatives of the Evangelical Free Churches in England. London: S. P. C. K., 1950. 48 pages. 2s 6d.

A most interesting and significant report on efforts toward interdenominational cooperation and communion. Topics: "Nature of the Church," "Faith of the Church," "Ministry of the Church."

The Quiet Way. Selections from the Letters of Gerhart Tersteegen. Trans. by Emily Chisholm. New York: Philosophical Library, 1950. 64 pages. \$1.75.

Gerhart Tersteegen was a quite ribbon weaver in Mulheim, Germany, during the hard years around 1700. He developed such helpful character and true piety that hundreds

flocked to his cottage for spiritual help. With many of these he corresponded. Delightfully mystical and penetrating gems of insight abound. "God never deprives us of something, be it temporal or spiritual, except to impart Himself in His very essence, after we have had the necessary preparation."

The Beaten Paths. By George M. Hodgson. New York: Exposition Press, 1950. 104 pages. \$2.75.

"Basic insights of Christianity and democracy are discussed with particular reference to present-day conditions" in beautiful and forceful sentences, full of epigram and other sententious forms. The author drops into poetic form now and then and very much of his prose is rhythmic and fascinating. The range of topics is vast. Much of the writing has intimate reference.

The Word Accomplished. By A. B. Christopher. New York: Philosophical Library, 1950. 176 pages. \$3.75.

The Word is that of John 1:1, taken metaphysically and expressed in human experience and human situations. The topics in application are numerous. Definitions abound in epigram and brief sentence. Many of them mystical and cryptic. The author says he really has no right to claim authorship "as the words therein were only taken down" by him, while "he who dictated them is God."

This Holy Venture. Edited by H. Torrey Walker. Muhlenberg Press. \$2.50.

A group of Lenten sermons by Lutheran ministers. The messages are brief, well written and rich in inspirational value.

Preaching Unashamed. By Joseph R. Sizoo. Abingdon-Cokesbury. \$1.75.

A series of addresses delivered at Emory University by one of America's leading preachers. In them one finds a fresh and invigorating evaluation of preaching and a chal-

lenge to Protestantism to claim anew its leadership in bringing to the world its message found in the Scriptures and the fellowship of the cross. A most worthwhile book.

Best Sermons 1949-50. Edited by G. Paul Butler. Harper and Brothers. \$3.00.

A representative selection of sermons by Protestants, Roman Catholics and Jews on many subjects. The preacher who desire to keep abreast of what is being preached in America will want this book. He will find many blessings along the way.

My Sermon Notes on the Lord's Prayer. By W. P. Van Wyk. Baker. \$1.50.

The title describes the first part of the volume. In addition these are outlines on various subjects. Fully written sermons are more desirable.

Life and Laughter. By J. Whitcomb Brougher, Sr. Judson Press. \$2.00.

A volume of popular lectures.

Who Do Men Say That I Am. By T. Stanley Soltan. Van Kampen Press. \$1.50.

A discussion of seventeen verdicts recorded in the New Testament concerning Jesus.

The Great World Crisis. By Douglas Ober. Van Kampen Press. \$2.00.

A typical study of our times as indicated by the "prophetic clock."

John Calvin: Expository Preacher. By Leroy Nixon. Eerdmans. \$2.50.

A good presentation of Calvin as an expository preacher, his place in the history of preaching, his method of biblical interpretation, together with his centers of emphasis in preaching the gospel. A worthwhile book.

The Deity of Christ and Other Sermons. By John Calvin. Eerdmans, \$3.50.

Twenty sermons by the great Reformer, presenting the heart of his understanding of Christ. There are eight sermons on the passion of our Lord, four on the ascension, four on Pentecost, and one each on the Nativity, Deity, Resurrection and Final Advent.

That Ye May Believe. By Peter H. Eldersveld. Grand Rapids, Michigan: Eerdsman, 1950. 172 pages. \$2.50.

A series of eighteen messages on the Apostles' Creed.

Tried By Fire. By F. B. Meyer. Grand Rapids, Michigan: Baker Book House, 1950.

Tried By Fire is a reprint of a series of expositions of the First Epistle of Peter. These devotional messages by F. B. Meyer were well received by another generation and will be welcomed by preachers today.

Deep Is the Hunger. By Howard Thurman. New York: Harpers, 1951.

A series of helpful meditations.

Church School Chats for Primary Teaching. By Flora E. Breck. Boston: W. A. Wilde, 1950. 155 pages. \$1.50.

The first part of this little book is devoted to some informal discussions for helping improve the work with Primary children in the church school. The suggestions are simple but practical. Part two gives poems and other selections that can be used. Part three contains hymns that can be used with this age group.

Dynamic Worship Programs for Young People. By Letitia W. Wood. Boston: W. A. Wilde Co., 1950. 198 pages. \$1.75.

Many of these are not "worship programs" in the generally accepted sense. Rather they are programs designed

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